THE HOUSE OF FRIENDSHIP

ALBERT H. GAGE

Central BAPTIST
THEOLOGICAL SEMINARY
presented by

MRS. J. LEE LEWIS

KANSAS CITY, KANSAS

To my good friend -

Rev James Lee Lewis -

with

affection and appreciation

Albert H. Gage

May 10, 1950.

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THE HOUSE OF FRIENDSHIP

A STUDY OF CHRISTIAN FELLOWSHIP IN CHURCH AND SCHOOL

By

ALBERT H. GAGE

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Fellowship
Church work
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To my many Friends
who have worked with me in
The House of Friendship,
I affectionately dedicate this Book.

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PREFACE

THAT which is contained in the following pages is not an account of a beautiful dream of an ideal church. It is the experience of one pastor who has sought to motivate his entire church program with friendship. The stories and illustrations have all actually happened and been brought under his notice as the direct application of friendship to the program of the local church. The half could not be told. There are spiritual values in redeemed lives, in happy homes, in joyous boys and girls and radiant youth, in consecrated men and women, which can never be told.

It is well for a church to have the finest equipment, the very latest in methods and the most up-to-date in organisation; but beyond any, or all of these things and more important, a church must have a *heart*. We cannot long continue to do our work through mechanics alone. Behind method, machinery, organisation and program there must be some great spiritual dynamic to give power and purpose to all. Such a dynamic is *love, "Love never faileth."* Love will solve every problem of human relationship and every problem that the Church faces today. *Friendship is Love in Action.*

A. H. G.

First Baptist Church,
Wakefield, Mass.

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I

THE HOUSE OF FRIENDSHIP

MANY years ago there was an Indian village at the juncture of two rivers. The Indians had chosen this place because it was of easy access by river travel and by trails leading through the valleys. When the White man came and drove out the Red men, the Indian village became a White man's trading post and garrison. Because of the protection of the fort and also because of the opportunities for barter, settlers came to the trading post to live. Soon a thriving settlement grew up around the old Indian village. To meet the needs of the early inhabitants, certain mills and factories were established. These drew more people into the settlement, many of them from the farms or near-by towns. Most of them spoke the same language and had the same social, educational and religious ideals and customs.

But as time went by and canals were projected, this village became one of the important ports on the waterway. Again population increased and the village became a large town or a small city. More mills, more factories and more business brought more people. Then came the railroads. Being on the highway of travel and already an important industrial centre, it now became a centre of railroads. This made possible the easy and cheap transportation of raw materials and finished products. Again

new industries were established, factories and mills were enlarged and the population increased. The near-by farms and villages could no longer furnish man power in sufficient numbers. So people from across the water, speaking foreign languages, with alien customs and with different religious ideals and practises, came in ever increasing numbers. They were strangers in a strange country. Very naturally they flocked together in settlements of their own. And thus, as the city grew in wealth, in population and in industrial importance, there grew up within the city, several groups of kindred people, holding fast to their own customs and languages and religion, until there were several quite distinct racial groups within the city.

Into this growing modern city, there came also much of the best of civilisation. Free public schools were established and maintained. Libraries were built and opened to the public. Museums and Art Institutes were built and endowed and made available to the people. Churches, hospitals, orphanages, play grounds, Young Men's Christian Associations, Young Women's Christian Associations, and social centres attested the loyalty and devotion of certain public minded citizens to higher ideals and community betterment. This city represented the very best in human life and experience.

Into this growing modern city, there came the criminal, the socially unfit, the vicious and the unfortunate. Here thrived the saloon, the slum districts, and the places of iniquity and vice. The spirit of materialism, the organised forces of evil,

and the deadening grind of adverse circumstances laid their blightening hands upon the people, and there was no home and no section of the city entirely free from the power of these evil forces. Thus evil thrived. And the modern city became the battle ground between the very best and the very worst in human life and experience.

In this growing city with much that was very good and much that was evil, there was established a church which adopted a most interesting program and a very unusual name. This church believed in evangelism; that is, presenting the good news of Jesus Christ in such a manner that people would accept Him as Saviour and Lord,—be saved from their sins and actually become like Him in character and service. It recognised that a church is constantly losing members through sickness, through death, through age and accident, through removal or through indifference, sin and selfishness. Any church, therefore, that does not constantly recruit new members will soon decline in numbers. If this decline continues through any considerable length of time, the church will eventually become weaker or even go out of existence. It also recognised its own obligation to look after its own members with constant and loving oversight, to serve its community in helping the sick, the suffering, the poor and needy, to reach out a helping hand to any and all who need help. This church took seriously its religious educational program; for it sought to teach the Jesus Way of Life to children, to youth, and to adults. To this end it

must have trained and consecrated teachers, the most approved educational methods and the best possible educational equipment. It made much of its missionary task, beginning in its own city and reaching out into the state, nation and world—knowing that no life is safe until the whole world and every department and relation of life have been brought under the sway of Jesus Christ.

Recognising its task and very conscious of its own powerlessness to do the work alone, this church sought most earnestly divine guidance. It came clearly to the conviction that the one outstanding, divine characteristic of the Christian religion is *love*. So the members of this church decided to adopt the Christian spirit of love and to have as the underlying motive of all its work, *friendship*. Everybody needs a friend and no one can resist permanently the power and influence of Friendship.

Thus it came to pass that this church adopted as its name, The House of Friendship. It is true that it bore the name of a great denomination, with which it worked in closest harmony. But in its relation to its own members, in its affiliation with its own denomination and in its cooperation with all other Christian bodies, it did become a veritable house of friendship. How it interpreted its whole task and sought to develop a complete church program in terms of Friendship will be told in the succeeding chapters of this book. The spirit and power of The House of Friendship are illustrated in the incidents which follow:

Elizabeth was a southern girl. She had been

brought up in a parsonage; for her father was a minister. She was a great favorite in the home and in the church. Everybody in the home town knew and loved Elizabeth. She had come to the city because she was well educated and ambitious and wanted to make the most of her life. She found work that was congenial and looked forward to the new and wonderful life that was to be hers in the new surroundings. When Sunday came, she went as usual to church, choosing one of her own faith and order nearby. She was lonely. There is no loneliness like that of a crowded city where there is no friendly smile of recognition. She often watched the crowds and wished that she knew somebody. How eagerly she went to church, thinking surely that in God's House there would be those who cared for a lonely preacher's daughter from the far away, warm hearted Southland. The church was beautiful, the congregation large, the pastor eloquent, but no one that Sunday morning seemed to care that a lonely hearted girl was seeking a church home. She tried another place with much the same results. She even tried staying at home, but the habits of early youth could not be so easily broken. This did not satisfy the hunger of her soul for God nor her longing for Christian friends.

One Saturday night she was reading the church notices for the following Sunday. There was one notice that attracted her attention. It was not the name of the denomination, nor the pastor's sermon theme, but the statement which read, "This Church

is The House of Friendship to all who are lonely or need our help."

"That is the church where I will go tomorrow," she said.

The next morning she was up early, because the church was on the opposite side of the city from her rooming place. When she arrived at The House of Friendship, she was met in the vestibule by an attractive girl, about her own age, whose service for the church was to watch in the vestibule for all young women who came there to worship. She introduced Elizabeth to several other girls, and took her to the desk to sign the Guest Book of the church. Then she asked the stranger to sit with her during the service of worship. Elizabeth found the service a little different from that to which she had been accustomed at home; but with her new friend to guide her she entered into the spirit of worship and felt at home in her Father's House. After the morning service, Elizabeth was introduced to the pastor and taken to the Young Ladies' Bible Class. Here she found a large group of girls her own age with an attractive teacher. As she had always attended Sunday School she found herself quite at home. Her new friend invited her to lunch with her and to stay for the young people's meeting and for the evening service. That night Elizabeth went home with a happy heart and in writing to her father she described her day in The House of Friendship, and asked him to send her church letter so that she could become a member there. Thus Elizabeth

found a place to worship God and to serve Him among friends in The House of Friendship.

Jack was from the West. He was a big hearted, red blooded, virile young man. Ambitious to make much of himself, he had sought employment in the city. He had been an active Christian in his home church. He had been a leader among the young people and had received recognition in organised young people's work in his own state. He expected to join a church and continue his active Christian work. The first Sunday in the city he selected a large church near his boarding-place. He went early and even waited for a while after most of the congregation had gone home. The people were polite and friendly among themselves, but Joe knew not a single person, nor did anyone take pains to inquire where he lived or would he like to stay to Sunday school. He did not go to that church again, but began to drift around from church to church without finding a real church home.

One Saturday night, Jack was standing on the street corner fighting a battle within his own soul. He knew that down the street was a house of music, of laughter and possibly of vice. He knew that he would be welcome there. His whole Christian training revolted against evil, but he was so lonely.

"What is the use of trying. Nobody cares," he thought.

Just when he was on the point of surrendering to his lower nature, a young man stepped up and tapped him on the shoulder, saying:

"Say, Buddy, are you a stranger in our city? How would you like to join our Service Bible Class of young fellows? I am from The House of Friendship. We have a dandy bunch of fellows and a great teacher. We have great times in our class. We have fine social times. We do lots of things to help young men and boys in our church and community. Just now we have a contest on to build up our class. If you will come to our class tomorrow morning, I'll call for you. Where do you live? I'll be there, sure."

And almost before he knew it Jack had given his name and address to his new friend. That evening Jack spent with his new friend in a wholesome manner and the next morning he was ready to go to Sunday school and to church. Jack liked the spirit of the church, he enjoyed the class discussion and the program of service which the class had for all the young men. Soon he was a regular attendant of the class and a little later a loyal active and enthusiastic member of The House of Friendship.

Into the city there came a young married couple. He had just been converted but had not as yet joined a church. She had been an active member of a church for several years. They agreed to be united in their religious life and to be members of the same church. The first Sunday in their new home in the city they went to the church of her choice—a very well known church of her faith and order. They went in and they went out and nobody knew and seemingly nobody cared that a

young married couple were looking for a church home.

"I'll go with you," he said to his wife, "but I will not go back to that church."

"Neither will I," she returned.

The next Sunday she picked another church. Here they were greeted by the church visitor in a very perfunctory sort of manner. No one else seemed to care. Their attitude seemed to say, "We pay for people to do our hospitality. We have no personal concern."

"I will go to the church of your choice, but I will not go back to that place," he said again.

"I agree with you," she replied.

The next Sunday it rained. They did not go out in the morning. In the evening they started out for a walk in the neighbourhood with the idea of finding a church where they could worship God. As they were going along, they heard singing in a nearby church. It was hearty, joyous, gospel singing of the kind of hymns they knew. The people sang as if they loved the Lord and loved to sing His praises. Each turned to the other and both said, simultaneously, "Let's go in here."

At the door they were met by courteous ushers who knew how to greet people and to seat strangers in good pews, not too far front and not too far back. After the service was over, several young married people greeted them. They were introduced to the big-hearted pastor who took their names and address and that very week called upon them. Other members of the church called and ex-

tended a genuine welcome to the city and to their church and its services. In two weeks they both joined The House of Friendship and through the years found in it not only a place of friendship but with its spirit, a wonderful opportunity for an ever increasing and enlarging sphere of Christian usefulness.

Into this city there came William Jones, an ambitious country boy. He was not afraid of hard work. He had a gift for organisation. Through years of toil his business grew steadily until there came a time when he began to make money very fast. Then the temptations of wealth came upon him. Wealth meant power. How should he use it? Money meant leisure. How should he spend it? Should he be the master and money his servant or should money be the master and he be the slave? Just then he was invited by some business associates to join a Men's Bible Class in The House of Friendship. This group of men studied the Bible and applied its teachings to their own lives, in their own day and generation. This business man joined the class. He studied the Bible, accepted Jesus Christ as his Saviour and the Jesus Way of Life as his way of life. By the help of other business men in the Bible Class, he learned the privilege of stewardship—that all of his money was a trust from God to be used for God and for the use of which he must give an account to the Owner. He believed that a certain part of all that he earned was God's. He adopted the principal of Stewardship in business and became a systematic giver of

far more than the tenth to the Lord's work. He made a careful study of benevolence and became a large giver to the missionary program of his church. Thus his soul was saved in The House of Friendship and all his powers of money making came under the sway of Jesus Christ.

Into the city came Mr. and Mrs. Frank and their four little children. He had lost his position in the little village where he had always lived, and where he owned his own home with a big yard full of flowers and a large garden where he loved to make things grow. He secured a position in the city. He moved his family into an apartment. When they thought of their own pretty home, they were homesick enough. They wondered how it would be possible to bring up their family as good Christian citizens in a city. One day while Mrs. Frank was wishing that she knew someone and that she might start the children in Sunday school, an attractive and kindly faced woman rang her door bell. She explained that she was a member of The House of Friendship, that she had been assigned that district to be on the watch out for any new families who might need help. She told much about the church, its spirit of Friendship and its wonderful Sunday school with classes and departments for the little children, for young people and for parents. She invited her to visit the church on the following Sunday, and even offered to come next Sunday to go with her to the church and to show her around the building. Mrs. Frank gladly accepted. On Sunday she and her husband were

waiting for the church visitor to take them and their four children to Sunday school. First the visitor introduced them to the superintendent. They were early so as to look around the building before the school session began. The superintendent took her to the Cradle Roll Room for little children under four years of age. How beautiful, attractive and home-like it did seem. They knew that their little three year old Frances would love it. Then the superintendent showed them in turn the Beginners Department, the Primary and the Junior Departments. Each department had a beautiful and attractive place, with plenty of sunshine, all furnished with just the right sized chairs, tables, pianos, etc., that any teacher would need. Then he explained that every department had a superintendent who had made a special study of that particular age and who had a staff of teachers who not only *loved* children but also knew *how* to teach them. Later he took Mrs. Frank to the Women's Bible Class where she met many other mothers and where the Bible was studied and applied to the problems of Christian Home-Making. Then he took Mr. Frank to the Men's Bible Class. When Mrs. Frank went home that day she said to her husband, "We can bring up our children and have a Christian home in the city through the aid of The House of Friendship."

Mr. Tyler, an old man, came to the city to make his home with his married daughter. His companion for nearly a half century had gone on before him to the Glory Land. He was lonely. He

could no longer keep his old home where they had lived together so happily for so many years. He had sold his home and, with a heavy heart, turned from the scene of his active life and from the church where he had been an honoured member and officer for many years. His daughter was a member of The House of Friendship. The Sunday after he came to the city he went to church with his daughter and her family.

"There will be no place for an old man," he thought. "My days of usefulness are over."

To his surprise, he found that in The House of Friendship everybody loved and honoured the old. The children smiled at them, the young people watched to see if they could be of any help, and everybody gave them a cordial welcome. It is true they did not ask the aged to assume the hard work of the church. There were strong and consecrated men and women to do that. But everybody seemed to think that their prayer life, their full Christian experience and their very presence were a real help to the church. And so Mr. Tyler found a place for himself, where he was loved and honoured in The House of Friendship.

The question was often asked how the church came to adopt as its name The House of Friendship and this is the answer that was always given. In that church they have a beautiful custom. Once a month a table is prepared, set with plates of broken bread and trays of little glasses of blood red grape juice. Long ago the dear Master Himself had told His disciples thus to eat and drink in "re-

membrance of Him." But they knew that Jesus had been born in the East where there is a beautiful law of life—that whenever anyone eats bread together, they are for ever friends. They can be no longer enemies, no longer hold grudges or cherish hates. *THEY are forever friends!* They read in Holy Scriptures where Jesus said, "*Ye are My friends.*" Thus, they reasoned, how can we be friends of Jesus unless we are friends with each other? If we eat bread at the Lord's Table, we must be and we will be for ever friends. They have taken seriously this idea of friendship as interpreted by the Lord's Table, and seek to live and act according to the simple and beautiful laws of love.

Whenever new members are welcomed, as they are at practically every Lord's Supper service, the pastor extends to each new members the right hand of friendship, welcoming them into the sacred circle of friendship and challenging them always to be true to the vows of eternal Friendship.

Thus it is that out of the teachings and examples of Jesus came The House of Friendship.

II

FRIENDSHIP WITH THE LIVING CHRIST

WHEN the members of The House of Friendship began to develop this idea of a church in which the people would be friends of Jesus and friends to each other, they met with this practical difficulty. Not all the members were of that mystic nature that they could sense the presence of Jesus. Without this presence of Jesus it was hard for them to make the friendship of Jesus a living reality in their lives. Some went to Palestine to find Him there. They sought to trace His very footsteps in the land where He walked, talked, lived and was crucified long ago. They found the place where tradition said He lived; but, Him they found not. Others found in His Word the glorious hope of His return and eagerly and joyously looked for His appearing day by day. So real did His appearing seem that all life was coloured by that hope. So while they waited and prayed for His bodily return, they lost the sense of His living, spiritual presence in His world today. To help his people find the living Christ in His world today, the pastor preached a sermon on "Finding the Living Christ."

Some of you (he said) are finding it difficult to adopt the idea of The House of Friendship because you do not find Jesus as a real and living Friend in

this world. You believe in Him as your Lord and Savior, but the fact that He walks by your side and talks with you along life's busy highways is not a vital reality to you. Your hearts do not burn within you as He walks by your side, unseen, unrecognised, but the Living Presence. Your eyes have been holden and to you has come no experience in which you have seen Him as the early disciples in Emmaus recognised Him in the breaking of bread. You subscribe to the fact of His Resurrection but you have not seen Him nor felt the comfort, power and companionship of His Living Presence.

Have you looked for Him? Have you looked for Him in the places where He said that He could be found? He has not left us in doubt as to where He, the living Christ, can be found today. If you have not seen Him, it is because you have not been looking where He told you to look.

There are four places where Jesus has told His disciples that He could be found. As if He did not want anyone to lose the blessing of His Presence as a living Friend, He reveals Himself today as He told us He would. Thousands have found Him. All who will look where He said that He could be found will surely find Him.

Finding Jesus in Little Children. One day Jesus found His disciples quarrelling over the question as to which of them was the greatest in the kingdom of heaven. They asked Him to settle this dispute, so He called a little child unto Him and set him in the midst of them and said:

"Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe on me, it were better for him that a millstone were hanged about his neck, and that he be drowned in the depth of the sea. . . . Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:1-6, 10-14.

Did you notice that significant verse in the very centre of the story—"And whoso shall receive one such little child in My name receiveth me"? Have you ever looked for the living Savior in the eyes and face of a little child? He is there. Some mothers, as they have cradled their darlings in their arms, have seen Him there. Some Sunday school teachers, as they have looked into the eager faces of little children, Sunday after Sunday, have found Him. Some great souled lovers of children who have built beautiful Sunday school rooms for them, endowed orphanages, created parks, swimming pools and playgrounds for them, have found, in the children they love and ministered unto, the living Christ.

How wonderful it would be if Jesus could and would visit our church! How the church would be thronged to do Him honour! How attractive we would make the sanctuary! How eagerly, joyously, reverently and lovingly would we receive Him! And yet Jesus said that whoso receiveth one little child, in His name, receiveth Him.

What would it mean in our church if we welcomed every child who comes to our church as we would welcome Jesus Himself; if we should treat them as we would treat Him; if we should give them the attention and place of honour that we would give Him! There would be no dark, damp, unhealthy basement rooms for little children. No longer would there be beautiful auditoriums for adults and miserable, cramped and hideous rooms for children. Into the places where children are taught would go all that was bright, attractive, beautiful and homelike. The best would not be too good for children. Nor would there ever be any lack of teachers nor shortage of money for any work for childhood.

Parents would welcome and care for their own little children with a holy reverence, and the community would for ever enthrone its childhood in its affection. One generation of little children, thus loved, taught and cared for, would transform this world.

In "Mountains in the Mist," F. W. Boreham, tells this story: Michael Fairless, in "The Roadmender," tells a lovely story of the grimy little waif who put up his lips to be kissed by the hardened

and vicious old organ-grinder, Gawdine. Gawdine shook him off with a blow and a curse. The little child scampered tearfully away. A day or two later Gawdine met with an accident. In the hospital he was haunted by the memory of the wistful and upturned face. When he left the ward, he set out to search for it. He had the jigs and tunes that children love put in his organ. He played in alleys and by-ways where children congregate. He never found the child of the upturned face, but, in searching, he became gentle and kind and serious and noble. Michael Fairless says that if he had to write his epitaph it would be: "He saw the face of a little child and looked on God!"

Have you found the Living Christ in this world today? Have you looked into the eager, loving faces of children? Have you received them in His name? *He is there!*

Finding Jesus in the Place of Prayer. In this same chapter of Matthew's Gospel Jesus tells us of another place where He may be found. "Again I say unto you," He declares, "that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, *there am I in the midst of them.*" 18:19, 20.

Have you looked for the living Christ at the family altar, in the prayer-room, or where ever two or three believers are in prayer?

Do you think that Christian families would neglect the family altar if they realised that Jesus

was their Guest and knelt with them as they committed themselves and all their interests as a family to the Heavenly Father and earnestly sought His will and His divine guidance?

Prayer is the most tremendous power, the most undeveloped and unused resource of our church. There is no problem that we cannot pray through and find God's solution. There is nothing that we really need that He cannot supply. *"Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened." "Ye have not, because you ask not." "If ye abide in Me and My words abide in you, ask what ye will and it shall be done unto you."*

What would it mean in our church if the prayer-meeting should be considered as the place to meet the living Christ? If, when we pray together, we would sense the living presence of another praying with us, we would not pray for foolish or selfish things. We could not. Prayer would become vital and indispensible and real. Our prayer-meeting would then become the power-house of the Church.

One day, in Chicago, an honoured pastor was talking to his brother pastors about their own devotional life.

"There is in my study," he said, "a chair in which I never sit, nor does any visitor ever sit in that chair. I think of Him as with me in my study. And when I kneel to pray, I kneel by that chair. And His presence, at times, has been so real," he continued, with awe and reverence in his voice,

"that I have felt the pressure of His hand upon my head."

Have you found the Living Christ in the world today? Have you looked where He said that He could be found? Have you looked for Him in the place of prayer? *He is there!*

Finding Jesus in Loving, Unselfish Service for Others. In Matt. 25:31-40, we have the third place where Jesus says that He may be found. Let us listen while we read it carefully:

"When the Son of man shall come in his glory, and all the holy angels with him then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from the other, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungred and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick or in prison, and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Have we looked for Jesus in the sick-room, the home of the lowly and among the poor and needy? While He was on earth, He went about doing good.

Isn't it wonderful to think of Him as the same loving, sympathising, helping Savior?

Our church is interested in social service. We do seek to lessen suffering, relieve poverty and heal the sick. We have often done the work as a duty. It is true that a blessing has always come to those who have brought love, help and comfort to others. But have we realised that when a mother is kept at home with the care of a sick baby, when she watches tenderly all night over the flushed form of her darling, she is ministering unto the Master Himself? When a daughter cares for her aged father in his declining years, has she ever thought, "I am doing this for Jesus"? When a deacon goes out in his district to visit a sick brother, does He know that he not only brings a bit of love and cheer to the sick member, but he is also serving the living Christ? When the Ladies' Aid makes garments for a needy mother and collects out-grown garments for poor children, do they realise that such a service not only relieves suffering but it is a service for Jesus Himself?

How many people there are all around us that need the kindly ministry of God's people! But the glory of it all is that those who unselfishly do this service, catch a vision of the living Christ, and hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The living Christ can be found today. Those who go out unselfishly to help the sick, the poor, the unfortunate and the needy, find Him. Isn't

that the answer to the question why missionaries are always such joyous Christians? Isn't this the reason why at Christmas time, the living Christ comes closer to all mankind?

Have you seen Jesus? Have you looked for Him where he can be found? Go into the sick-room, the home of need, the places of sorrow and suffering; and lo, *He is there!*

Finding Jesus in Evangelism, in Missions and in Teaching. The fourth place where Jesus said that He would be, is recorded in Matthew 28: 18-20: "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you alway, even unto the end of the world!"

If you have not found Jesus, it is because you have not been looking in the right place.

"Go make disciples. *LO, I am with you.*"—Jesus goes with the Evangelist.

Go make disciples *of all nations. LO, I am with you.*"—Jesus, the living Savior, goes with the missionary.

"Baptising them into the name of the Father and of the Son and of the Holy Spirit. *LO, I am with you.*"—Jesus goes with the obedient disciple, in the hour of consecration and obedience.

"Teaching them to observe all things whatsoever I have commanded you. *LO, I am with you.*"—

Jesus goes with the teacher of the Christian religion.

It is easy to realise the presence of Jesus if we adopt His program of life and service. If we go out as individuals and as a church with the evangelistic message to win people to Jesus and His Way of Life, He goes with us. It is easy to find Him. If we are a missionary church, giving the Gospel to every nation, beginning at home, spreading out into the association, the state, the nation and the world; if we give for missions, pray for missions, and some of our own people become missionaries, we will surely find the living Christ.

When, in obedience to the example and teachings of Jesus, we baptise believers into the name of the Father, the Son and the Holy Spirit, and the choir sings, "O Happy Day, That Fixed My Choice," surely we have all felt ourselves in the very presence of Christ.

But the blessed wonder of all comes when we realise that wherever a parent teaches children in the home about the Heavenly Father—His love, protection and care; wherever a faithful pastor brings the message of divine grace to His people; wherever a missionary teaches the heathen of our God, or wherever a Sunday school teacher explains the Bible lesson to a class—large or small, young or old, learned or ignorant—there the living Savior is ever present, to inspire and help the teacher.

Have you found the living Savior? Have you gone out to win a soul to Christ? Jesus is in the inquiry room.

Have you ever given for missions, prayed for the missionary or been a missionary? Jesus is on the mission fields.

Have you joined with the church in the holy ordinance of baptism? Jesus is in the place of baptism.

Have you ever taught another of God, of sin, of salvation, of the Life to come and of the Jesus Way of Life on earth? Jesus is in the classroom.

As Susan Coolidge sings:

"The day is long and the day is hard,
We are tired of the march and of keeping guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis He who nerves our arm;
He turns the arrow which else might harm,
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities,
And close to our need His helping is."

III

FRIENDLY MEN

ONE of the principal factors in developing the spirit of friendship in the church was the Keystone Men's Bible Class. This splendid class of men had come to the conviction that four things are necessary for a successful class. Various other attempts had been made to interest the men of the Church in an effective organisation. Much had been made of suppers, banquets and social features. Speakers of outstanding ability had been brought in, but after a while the enthusiasm would die and the work languish. But after the class adopted its four-fold plan of operation, it increased in numbers and interest and the entire men's program of the Church took on new life and power.

The four things necessary for a successful class are as follow:

1. An organisation that will build up the class and carry on its activities.

2. A Bible class, meeting regularly at the time of the Church School, with a competent teacher.

3. A good place to meet.

4. A service program that will give the class, as a whole, some worth-while objectives and practically every man something to do.

An Organisation. An organised Men's Bible class

will do far more than an unorganised one. There is unity, cohesion and power in organisation. It is foolish to think that a busy pastor or a gifted teacher can run a Men's Class without a class organisation to set the men to work and to keep them busy. The Keystone Class was organised. It has a president, a vice-president, a secretary, a treasurer, a membership committee, a boys' committee, a relief committee, and a service committee. Other special committees were named as occasion demanded. The Class had a monthly business meeting at which was featured something of interest and information to the men. The officers, elected annually, took seriously their task to build up the attendance, maintain interest, secure new members and maintain the Service Program.

Bible Study. Each Sunday the class met for the study of the Bible. Sometimes the teacher presented the International Lesson, and sometimes special courses were taken up because of the particular need or interest in such a special study. The teacher was chosen because he was a teacher. He did not have to be responsible for the organisation or for increasing the attendance. Others looked after that. He made the best possible use of the few minutes that were his in presenting the Bible message and applying it to the men in his own class. Many a fine discussion followed his presentation so that the Class obtained, not only the teacher's message, but the thought of the group.

A Place to Meet. This Bible class soon discovered that a successful men's class cannot be built

up in a church auditorium where there are several other classes. Men insist upon a place that is reasonably quiet, where they will not be disturbed nor where they will disturb others if they discuss a subject man-fashion. A small room was used at first. Soon this was full and then the class proved a very interesting fact—that a class cannot increase beyond the capacity of the room in which it meets. The capacity is determined by the number that can be gathered in that room in *physical comfort*. It is true that a room may be overcrowded for a few Sundays, but just as soon as the pressure is taken off, the attendance will drift back to the number who can stay in physical comfort. When a quart bottle is full it is *full*, and no more can be put into it. When a classroom is full of scholars, no more can be crowded in, permanently. The class tried out several plans and places. All were unsatisfactory. Finally, the men agreed that in the new building when it is built there should be a Men's Room where a large class of men can gather to study God's Word. They planned, worked and saved for that purpose and had the great joy, at length, of having a room of their own, big enough and adequate for the needs of a real men's Bible class.

A Service Program. Men want to do something. They are not content to study the history, geography or religion of ages past without direct application to the problems of the world of today. A study of the service clubs like the Rotarians, Kiwanians and Lions will convince anyone that the success and power of these clubs is not in their

social appeal but in their service program. Without such a program for their community, they would very soon go out of existence. So also the Bible class must have a service program. The Keystone Bible class developed a wonderful service program worked out by themselves. Of course, this did not all happen at once. The simpler and more obvious projects were undertaken at first. Because some of the brothers would be sick, others would meet losses by fire, accident and death, others would lose their positions and need help in relocating or could better themselves by a change of occupation or place of employment, it soon developed that a bit of organised friendship would help. So a committee on "friendly help" was appointed. In the community there were certain violations of law and order. It was, therefore, natural that a Civics Committee should be appointed to function for the class in a better and cleaner city.

It will illustrate the way the class found itself and its program of service if I tell you about a course of lessons which they took for a quarter. The question came up one day as to who organised the first Christian Bible class? It was brought out through the discussion that a young layman by the name of Jesus organised a class of twelve young men and taught them through a period of three years. The class decided to make a study of this class, the men in the class and their program. At first it was a real surprise to the members to find that Jesus was a layman, and that the disciples were all laymen. Some had thought of Jesus as an

ordained preacher, others as a rabbi, and still others as a priest. But they found that He was not of the priestly order, that He never studied to be a priest or rabbi, and that there is no record that He was ever ordained, except by God Himself, as a rabbi, priest or preacher. Neither were any of His disciples trained or ordained as a rabbi or priest. They were laymen.

In the consideration of this unique first Bible class, they studied the various men of the class. It was found that, in that early group, there were types such as in their own class. Peter was a ready talker; John was a mystic; Matthew, a business man; Judas, a dishonest man, and Andrew a quiet, dependable, every-day kind of a man. Through the study of Andrew as a typical layman, three most interesting lines of a service program for the class were undertaken.

1. *Andrew, a Personal Worker.*

"Again on the morrow Jesus was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned and beheld them following and saith unto them, What seek ye? And they said unto him, Rabbi, (which is to say, being interpreted, Teacher) where abidest thou? He saith unto them, Come and ye shall see. They came, therefore, and saw where he abode; and they abode with him that day; it was about the tenth hour. One of the two that heard John speak and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). He brought him to Jesus. Jesus looked upon him and said, Thou art Simon the son of John;

thou shalt be called Cephas (which is, by interpretation, Peter)." JOHN 1:35-42. (AM. STAN. VERS.)

Andrew brought his own brother to Jesus. He did not go among strangers. He did not wait until he was better trained. He did not even wait until some great opportunity came. He went home and bore witness to his brother that he had found Jesus. He recommended Jesus to his brother. He did not argue. He brought his brother to Jesus. Thus the first day after Andrew found the Lord, he brought his own brother. Peter became a great preacher but Andrew remained only an humble layman who could not speak before multitudes, but he could talk to those whom he knew.

One cannot help but wonder if Andrew did not have in his heart a deep glow of gratitude to his Heavenly Father when, on the day of Pentecost, his brother whom he had brought to Jesus preached his wonderful sermon and three thousand souls were added to the Church.

The Keystone Bible class adopted for its service program—"*Every Layman a Personal Evangelist.*" If you cannot preach like Peter, you can talk like Andrew to your own relatives and friends and bring them to Jesus. Not only did the class adopt the idea of every man a winner of souls, but appointed a committee to make a careful study of personal evangelism, to cooperate with the Pastor in soul-winning and to enlist every member of the Church in an all-year round program of evangelism. How the Church entered upon a special campaign of friendly visitation evangelism is told

in another chapter. *The Keystone class stood emphatically for evangelism.*

2. *Andrew, a Boy's Worker.*

"After these things Jesus went to the other side of the Sea of Galilee, which is the Sea of Tiberius. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain and there he sat with his disciples. Now, the Passover, the Feast of the Jews, was at hand. Jesus therefore lifting up his eyes and seeing that a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred shillings worth of bread is not sufficient for them, that everyone may take a little. One of the disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley loaves and two fishes; but what are they among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down: likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten."—JOHN 6:1-13.

It was Andrew who found the boy. Andrew and the boy with the help of Jesus fed the multitude. Oh, for more men like Andrew to find boys and bring them to Jesus!

When the members of the class came to this beautiful incident in Andrew's life, they began to think of the boys in their own homes and in their

own church. A boy's committee was appointed to make a study of the boy situation in their community, particularly in the church. When this committee reported, the class was charged with a threefold responsibility: 1. To be an example to the boys in all things. This meant that the men must come to Sunday school if they want their sons and other boys to come. That they must set such an example in life and conduct that boys following them, as they surely do, will not be led astray. 2. To organise a Boy Scout troop in the church. This required some responsible organisation to sponsor the movement. The class voted to do that and to appoint a large Troop committee of the best men in the church. This was done. The Troop committee selected the Scout Master and his assistants and arranged for their training. When the Scout Masters had been trained, a night was secured for the boys and certain rooms for their use in the church were decided upon. Of course, the boys came. The class stood by. The committee attended the Scout meetings, arranged for the proper uniforming of the troop, the annual Lad's and Dad's Banquet, Scout demonstrations and summer camp. The Scout work was tied into the Church so that the Scout Master and his assistants were the teachers of the boys in the Sunday School. 3. Besides the boys of Scout age and disposition, there were many other boys to be loved, protected, won for Christ and trained in Christian citizenship. The men organised a Big Brother movement whereby each man in the Class became the big

brother to some lad. The friendship thus established between the boys and the men became one of the finest features of the men's work.

The adventure of the men in the world where boys live, soon revealed an interesting fact—that the boy problem cannot be solved apart from the girl problem. This led to cooperation with the women in a girl's program. Nor could the boy and girl problem be solved apart from religion. This led the Keystone Class into a study of Religious Education. The cooperation of the Keystone Bible Class with the Sunday School and the Church was one of the leading factors in the adoption of a Religious Education program with trained teachers, modern equipment for religious teaching and a full program of Christian training for the whole Church. *The Keysone Bible class was committed to religious education!*

3. *Andrew as a Missionary.*

"Now there were certain Greeks among those that went up to worship at the feast; these therefore came to Philip, who was of Bethsida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. And Jesus answered them saying, The hour is come, that the Son of man shall be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit. He that loveth his life, loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father glorify thy name. There came therefore

a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him. Jesus answered and said, This voice hath not come for my sake, but for your sakes. Now is the judgement of this world: now shall the prince of the world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." JOHN 12:20-32. (AM. STAND. VERS.)

Andrew brought the heathen to Jesus. No wonder that Jesus was profoundly moved. Just at the very time that His own nation had finally and completely rejected Him, just before the cross where He was to die for the whole world, the heathen came, saying, "We would see Jesus." Philip cometh and telleth Andrew. And Andrew and Philip tell Jesus. In those heathen, Jesus could see that great multitude that no man can number out of every nation and language and tongue coming to Him. But first the Cross. "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit." Andrew was a missionary.

The Keystone class began to study missions. They put themselves squarely behind the raising of the missionary money for their church—making sure that the amount was an adequate share for their church. They began to take a vital personal interest in the foreign missions in their own city, particularly the mission connected with their church. And when one of their own church boys went to the foreign field, the Keystone class gave him an automobile. *The Keystone Bible class stood for missions!*

IV

FRIENDLY WOMEN

THE women's work was a wonderful part of the complete program of The House of Friendship. Three things had contributed to the success of the Woman's Society as a department of the Church—1. A study of the Bible and of modern Christianity which revealed the place and importance of woman's work in Kingdom enterprises; 2. The unifying of all woman's work in the Church into one strong woman's society so as to do away with inefficiency and competitive efforts; 3. A carefully prepared program of activity which enlisted the cooperation of all the women and which covered the fields of responsibility peculiarly woman's.

Women in the Bible. Christianity began with the birth of Jesus in Bethlehem. To the Jewish maiden, Mary, there came the angel with the annunciation that she was the chosen and honoured one to whom should be born the Savior. She yielded completely to the will of God, and brought forth her firstborn and wrapped him in swaddling clothes and laid him in the manger. Shepherds and wise men brought their adoration and their gifts to the new-born King. A loving mother cared for the infant child in exile, in Egypt. A wise and tactful mother guided the playful steps and instructed the

eager mind in the humble home in Nazareth. A worried mother hurried back to Jerusalem to find her lost boy. She heard the twelve-year-old lad ask and answer many questions. But she treasured in her heart all these sayings. A wise mother guided her boy safely through the strain of adolescence into full grown maturity. She saw him leave the carpenter shop and go out to teach. She worried over his health when he was working hard to help people. She saw the gathering clouds of misunderstanding and hate. She followed close, even when the disciples followed afar off. She was at the foot of the Cross and heard him say to John, "Behold your mother," thus in his dying agony caring for her who cared for him.

So, also, in Scripture, there stand out the beautiful women characters who brighten the sacred story with their deeds of love and devotion. There were the sisters of Bethany—Mary and Martha. They heard the Master say to the disciples who criticised the love-gift of precious nard, which Mary poured out upon her Master, "She hath done what she could. Verily, I say unto you, that wheresoever the Gospel shall be preached in all the world, this also that this woman hath done shall be spoken of as a memorial unto her." Women stood near the Cross. Women prepared the spices and come very early to the tomb, only to find it empty and to be told that Jesus had arisen as He had said, and to go, tell the disciples. These women hastened to tell the disciples, when Jesus appeared unto them and said, "All hail!" Mary Magdaline watching in

the garden, heard the Master say unto her in the old familiar tone, "Mary!"

Women were among the early believers and played an important part in the apostolic age. Dorcas was skilful with her needle and made garments for the poor widows. Lydia was a seeker for truth. She with others were holding a prayer meeting by the river inside the gate of the city of Philippi. In this woman's prayer-meeting the Gospel was first preached by Paul on European soil, and the first European convert was Lydia. She opened her home to Paul the missionary. A woman's prayer-meeting and a woman convert turned the tide of Christianity westward. The young preacher, Timothy, had a good Christian mother, Eunice, and a God-fearing grandmother, Lois. These taught him from a mere babe the Holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus. Women of courage, of faith, of loving devotion, some whose names we know, some whose names only we know, and some whose names and works are not mentioned, have left a silent but powerful influence upon the formative days of early Christianity.

In the Christian enterprise of today women hold a conspicuous place. They are the custodians of *the Faith*. They are the majority in numbers in nearly every congregation. They are zealous in missionary study, giving, and service. They are constant in loving service for the sick, the aged, the lonely and the unfortunates. They hold places of responsibility and trust in the national boards and mis-

sionary societies in the local church. They have been emancipated by the Gospel from slavery, superstition, ignorance and dependence. They have been exalted to their rightful place as co-workers with the men in politics, in social life, in the home and in religion. No wonder that women have enlisted in large numbers in the service of Jesus Christ their Savior.

A Woman's Society. At first, women's work in The House of Friendship was divided into a number of groups with little or no central planning and very little cooperation. Each group was zealous for its own little corner and sometimes jealousies and rivalries ensued. There was the Ladies' Aid group made up of the women who for years had been the leaders in the church. They loved to quilt and sew and were not adverse to the spice of a gossip. They served suppers, held bazaars, collected considerable money. They were not interested much in missions or in helping the church reach a larger group of women. They had no program except to raise money. They had considerable influence in the church, particularly with the Trustees because they raised money.

There was the younger group of women. They, too, had a society of their own, because they wanted to do some things that the older women did not want to do. It is true that they copied too much after the older women, and did little in the church except among their own limited group. Most of their time and strength were spent in raising money for the church. It is true that both so-

cieties did considerable good especially among their own members and in giving an opportunity for service to some who had little money to contribute but who were willing to render service in the Church.

Besides the Aid Societies, there were two missionary societies—one for home missions and one for foreign missions. These two groups met at separate times. Both were small. Neither did much. Each pushed for its own object and neither was able to interest the larger number of women who were not members and who were not particularly interested in the missions. They were the missionary guilds—one for young mothers, one for young women and one for high school girls. They were not connected with the women's work in any vital or organic way. The zeal and organising ability and missionary interest of one woman was responsible for this guild work.

There were also three organised Women's Bible classes in the Sunday school, each looking after its own members and also having a more or less program of money raising and of service.

Thus the women's work was broken up into so many parts that no effective cooperative planning or service was possible.

The first step taken by the Church for the coordinating of the women's work was a *unified budget* for the church. Under this plan, no department of the church was asked to raise any money —not even for themselves. A church budget was adopted which provided not only for all the ex-

penses of the church but also an appropriation for woman's work. In other words, the women no longer raised money to pay into the church, but the church raised enough money to give the women a fair allowance for their important work.

This was done by a campaign of education in stewardship, the adoption of a complete church budget, followed by a real every member canvass. It was soon found that by far the easiest way to raise money for a church is by direct giving. There was plenty of money for the church as soon as the people adopted the principle of stewardship and gave regularly to the Lord a just share of their income.

When the women were no longer under the obligation of using all their organising ability and all their physical strength to raise a little money, they used that organising ability and physical strength to form a comprehensive woman's society with a real program of service. They had just one woman's society for the whole church, to include all the women of the entire parish. They had a President for the whole society, with a vice-president for each department. For instance, there was a church aid department. They no longer quilted to make a little money, but they sewed for the poor, the orphans, the hospitals and the missionaries. The old ladies who loved to quilt still did so, making beautiful quilts for presents or for missionaries. The greatest work of the church Aid was to help the pastor and deacons to cultivate the entire membership of the church. They called regularly upon ev-

ery woman. They looked after the sick, the shut-ins, and the needy. They followed up all strangers. But especially did they seek to win all the women to a personal acceptance of Jesus Christ as Savior and to an active service for Him in the church.

The missionary department put on missionary dramas, fostered reading courses, conducted mission study classes, did White Cross work, did Christian Americanisation among the foreign women of their own city, and checked upon the missionary giving of the church, making sure that every member of the church gave for missions and that the missionary treasurer sent in the money every month. Such women as did not give regularly for missions were visited and, after explaining the work of missions, a pledge was secured wherever it was possible. The missionary department was back of the whole missionary program—church, city, state, national and world-wide. This department also put across a Girls' program for missions among the girls and young women, through guilds organised, directed and supported by the women. They also developed missionary giving and interest among the children through the Jewel Band and Crusade groups in cooperation with the children's program of the church school.

The girls' department had charge of the girls' work and program of the church and community. This department made a careful study of girl psychology and the various agencies for girl's work. They organised a Girl Scout Troop with a large Troop committee, furnishing trained and conse-

crated leadership and adequate support. They organised other clubs and gilds as occasions and needs required. The girls of the church and parish became the special concern of the good Christian women. They won their girls to Christ and trained them for effective service in the church, the community and the home.

The Woman's Society was largely attended. The meetings were happy, enthusiastic, inspiring and instructive. The women were united into one well-planned organisation with a program that included every woman and gave everyone something to do.

A glance at the program of activities will tell its own story.

Hospitality. Women are the ones who are lonely when moving into a new community. Women are those who usually complain because no one speaks to them in Church or calls on them in their homes. Hospitality is the special duty of the women. If a home is known for its hospitality, it is because the wife knows how to welcome her guests. If the wife does not, cannot, or will not welcome guests, the husband is helpless. If the women of the Church are catty, thoughtless, work in cliques and disregard the stranger, hospitality is impossible, however much the men or the pastor may desire it. So in The House of Friendship, the women organised for hospitality. There was a vestibule committee whose duty it was to greet women as they came for the first time to the church services. It welcomed them, secured their names and addresses, and arranged for the ushers to give them a good

seat. This committee gave the pastor and the visiting committee all new addresses or changes in addresses of old members. The welcoming committee was scattered all through the church auditorium at every service, in every Women's Bible class in the Sunday school, and at every meeting of the Women's Society. They welcomed any stranger, greeted the members, noted the absence of any regular attendants and made inquiry if these absentees were sick or had moved. Any sick person or any special call was always referred to the pastor and to the visiting committee. This visiting committee was a very large one, with several members in every section of the city. The women called regularly upon all members in the various districts. They looked up all new arrivals, cooperated with the Home and Cradle Roll departments of the Church school and with the pastor.

Besides the regular meeting of the Women's Society as a whole, there were group or circle meetings, class meetings and luncheons. It was remarkable how quickly a fine spirit of hospitality developed in the church as soon as the women were organised for friendship. Many women who were lonely or who were fighting hard problems were attracted to this church, helped in their own lives and many were won each year for Christ and to the membership of the Church.

Children's Work in the Church. The age of childhood is the first twelve years of life. The direction and education of children is almost entirely in the hands of women. This being true, the Wom-

en's Society in The House of Friendship decided that they would accept their responsibility for the religious training of the children. Much of the work as outlined in chapter V was initiated and carried out by the women.

They made a careful study of child nature and nuture. They did this both for the sake of the children in the church and also for the sake of their own children and grandchildren. They soon discovered that children must have trained as well as consecrated teachers. They sponsored a Leadership Training class for their own church and community. They also picked out some promising young and middle aged women and sent them to conventions and institutes where they could come under the influence and teaching of those who had made a special study of the religious training of childhood. They sent various delegations to visit other churches that were doing good work for children.

These good women soon discovered that little children needed light, well ventilated, attractive and homelike rooms in which they could be taught religion. They also discovered that the different age groups needed to be separated. These Christian mothers gave themselves to their task. At first the old building was adapted as best it could be by paint, paper, carpets, partitions, curtains, etc., to modern departmental Sunday school work. The cooperation of the fathers was enlisted. They cleaned, painted, repaired and rearranged the old equipment for the best possible work for children.

The children came in and filled up the newly arranged rooms. Thus they were forced to begin to plan, save and work for a new and enlarged building for religious education.

Thus it came to pass that the children's work in the cradle roll, the nursery class, the beginners' department, the primary and junior departments of the Church school, the Daily Vacation Bible School during the summer, and week-day religious classes during the week were all fostered and supported by the women of The House of Friendship.

Girl's Work. In the former days, certain groups in the church became very zealous at times for girl's work, particularly on the mission-fields or in distant cities. But for their own girls in their own church, community or homes, there seemed to be little knowledge and little concern. But when a girls' committee was organised, and a group of women began to really study into the girls' question, things changed. A careful study was made of the psychology of girls—particularly in their teens—in order to understand them and to help them solve their own problems. Parents were instructed to know, to anticipate and to meet the physical, mental, social and religious crises of their girls. The Big Sister idea was developed so that every girl had a fine, Christian woman as a big sister. With this better understanding and this closer cooperation between the girls and the mothers—fostered by mothers' and daughters' banquets and by a loving, sympathetic cooperation—there came to pass a wonderful companionship between the

women and the girls which did wonderful things for the women in keeping them young and human, and for the girls in giving them ideals, example and loving companionship.

Civic Responsibility. Because the women have the ballot, it is necessary that they know how to use the vote intelligently. The Civics committee of the Woman's Society sought to interpret for the women the issues and the men to be voted upon at election. Such questions as touched their home life, their children and their community were thoroughly discussed and when the women voted, they voted as intelligent Christian citizens. They also cooperated closely with the public school system, the play ground organisations and such organisations as the Young Men's Christian Association and the Young Women's Christian Association that undertook to direct the life and activities of their children. In this way, abuses were corrected, schools improved and the community life of the children greatly benefited.

Christian Home-Making. The women in the church also discovered that the greatest sphere of woman's influence was in the home. As Christians, they learned that the greatest single agency for the spread of Christianity is a Christian home. So they took as their biggest and best task that of Christian home-making. They sought to bring the life of the home under the sway and leadership of Jesus Christ. This meant a united home with husband and wife both believers and both members of the same church. This meant that the children

would be brought up under the fear and admonition of the Lord in the Jesus Way of life. This meant teaching by word of mouth, but more truly teaching through example of parents, and most of all teaching through a Christ-like character.

Christian magazines, papers and books were in evidence on the centre table and in the bookcases. Pictures representing Christian ideals were on the wall. Inspiring music and the great Christian songs became familiar to all in the home. Prayer was a reality. The children heard their parents in prayer. The Bible was God's Word. The children saw their parents read and revere it. They, too, loved the Bible. Parents went to church. A good word, and only good, was ever heard in the home of the church, the pastor, and God's people and work. In such an atmosphere, the children soon found Jesus as a Friend and God as a loving Heavenly Father. Christian home-making resulted in many happy homes.

Thus through the help of friendly Christian women, the spirit of hospitality and of love was spread abroad throughout the entire church, reached out into the community and touched many homes.

V

FRIENDSHIP FOR CHILDREN

ONE Sunday morning, the pastor of The House of Friendship preached a sermon from the text, "To turn the hearts of the fathers to the children."—Luke 1:17. The pastor said in the announcement of the angel to Zechariah the priest, telling of the coming of John—(later called John the Baptist)—we have this promise of the great work which John was to accomplish as the forerunner of Jesus, beginning a work that was to be carried to glorious completion by the Savior Himself. The angel said, "And he [John] shall go before Him [Jesus] in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." That one promise, "To turn the hearts of the fathers to the children" has been neglected by the Church of God more than any other great message of the Bible. Christianity enthroned childhood in the hearts of mankind. Jesus said, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven." "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of

heaven. And whoso shall receive one such little one in My name, receiveth Me."

If Jesus placed such a high value upon children, can we do less? If Jesus considered the blessing of little children brought by loving mothers of more importance than teaching His disciples, ought not we to begin to put the emphasis where Jesus did—upon childhood rather than upon adults? If in receiving a child we are receiving the Lord Jesus Himself, ought we not to exalt the work in our church for children, giving them proper adult guidance and love? If in teaching children we are assured of the living presence of Jesus Himself, ought we not to teach them lovingly, patiently, until they shall accept Him for themselves and grow up in all things unto the fullness of the stature of Christ into mature Christians?

What would it mean if the hearts of the fathers and mothers in Israel were turned to the children? The children would be welcomed into the church—an atmosphere of affection, of appreciation and of protecting care would surround them in the church. Adult people, parents, church officers, and members would study the laws of God as they operate in the growing lives of boys and girls. Church budgets would be revised so as to include as much or more for the Christian training of youth as for the enjoyment of adult worshippers. Adult men and women would honestly study the problem of child raising. This would effect the whole program of religious training in the church, because the need of the child would become the law of the school.

Whatever should be the need of any group of children in any stage of development, that need would be supplied. It would require trained as well as consecrated teachers. It would require an adequate place in which to do real religious teaching. It would require a child-centre program of study, of worship, of fellowship and of service. It would require long years of patient, painstaking and persistent training, of loving watch care. But the end will be glorious. Long ago a wise man said, "Train up a child in the way he should go and when he is old he will not depart from it."

This sermon profoundly stirred the members of The House of Friendship. They saw clearly that if they were to be friends of Jesus, they must be friends of little children. Of course, such a change as this was not put through without some opposition. Some of the older members who had occupied the centre of the stage for so long a time felt slighted and neglected. But even these when the program was explained and when they saw what it was doing to their children and grandchildren were reconciled to the changes that were necessary. The greatest objection came when the program of religious training was inaugurated because it cost more for supplies and involved some radical changes in the building in order to accommodate a departmental Sunday school. But by appealing to the maternal and paternal instinct of the men and women, and by actually proving that more money could be raised and that it was easier to get money for boys and girls than for any other

purpose, objections were slowly and finally overcome and the church was committed to a child-centre program of religious training.

Of course, this study of the nature and religious training of children had its effects upon many parents. They began to cooperate with the Church in its religious program. They were better parents in the home, giving personal example and parental teaching in the home. They understood, anticipated and helped their children through the successive crises of their lives. They became better companions to their own children—knowing that the little ones were small only a short time and that no one could take the place of mothers and fathers. They also discovered that they could not neglect their children, leave them at home alone or in charge of servants or to wander the streets, and expect good children. They maintained some of the fine old family traditions, such as a family pew in church, the family altar in the home and reverence for all things sacred. Thus friendship to children in the church reacted upon the home life of the church and community until the fathers and mothers in the flesh began to turn their hearts to their own children.

The first step taken by The House of Friendship was to appoint an active committee of the church upon Christian education. This committee took their task seriously. They met frequently and under the direction of the Pastor began to make a thorough study of childhood and its religious needs. They secured books to read. They attended con-

ventions and conferences. They invited in men and women who were workers and students in this field. They learned that, first of all, they themselves must know what they wanted to do, how they could accomplish their purpose, and what were the results to be expected. A standard course in Christian leadership was studied. Thus each member of the committee on Christian education sought to become familiar with the most approved aims, methods, agencies and results of religious education.

The next step was to sell the idea to the church. "Where there is no vision the people cast off restraint." Where there is one person who opposes a new idea through down-right meanness, there are ninety-nine who oppose through ignorance. The committee sought to inform the people in the Church through personal conversations, through lectures, through books, through conferences and through personally conducted parties to other churches where significant work was being done, to acquaint the members of the church with the things which needed to be done for the sake of the religious training of children and youth. It was further decided that the very best thing that could be done was to make a demonstration.

Because the Sunday school was the natural place to undertake such an experiment, it was decided to begin there and to demonstrate, by organising and administering the school according to the most approved Christian educational methods, that the Christian training of childhood and youth was

the most practical and important work to which the church could give itself.

It was decided to begin with the Cradle Roll babies. A large Cradle Roll means a large beginners' department. A small Cradle Roll means an insignificant stream of young life flowing into the school. A Sunday school can be built up from the very foundation by beginning with a good Cradle Roll. When the experiment began there were twenty babies on the Cradle Roll and eighteen in the beginners' department. When the committee on Christian education suggested that first of all the Cradle Roll be increased, they were met with two stock objections: 1. There were not many babies in the families of the church. "That may be true" the committee said, "but we are convinced that there are several children among our own families that are not on our Cradle Roll and there are certainly many babies in this community not on our roll." 2. "But," the objectors said, "They are Roman Catholic or Jewish babies." "It may be," said the committee, "that some are Catholic or Jewish, but surely not all are. Let us find the babies in our community who are not on the Cradle Roll of any other church." The pastor in his visitation, the children in the Sunday school and the women in the Ladies' Aid were all enlisted to help find babies for the Cradle Roll.

One day the pastor was out making calls. As he was passing a house, he heard a baby cry. On an impulse he went to the door and knocked. He found a young mother who had just moved from

another city. She belonged to his faith and order. The pastor secured the name of the baby for the Cradle Roll, two other children for the Sunday school and the church letters of the father and mother to join the church. *And the baby stopped crying!*

In a few months that church had enrolled seventy-eight babies on the Cradle Roll. Of course, the Cradle Roll department kept in touch with the homes, had mothers' meetings, remembered birthdays, had parties and always secured the enrollment of the baby into the nursery class as soon as it was old enough to go to Sunday school.

When the school had twenty on its Cradle Roll, it had eighteen in the beginners' department. When it had seventy-eight on its Cradle Roll, it had an average attendance of fifty in the beginners' department. Thus the committee demonstrated that with a small Cradle Roll and eighteen in the beginners' department, each year nine would be promoted into the primary department (beginners have a two-year course). In three years there would be twenty-seven in the primary department. And that was the size of the primary department. But with a large Cradle Roll and fifty in the beginners' department, half of whom would be promoted each year, in three years seventy-five would be promoted. This is exactly what did happen and the school had seventy-five Primary children instead of twenty-seven. In three years more, seventy-five were promoted to the junior department. In three years more, seventy-five were pro-

moted to the junior high department. Thus a large school grew through the incoming each year of young life. All this was made possible by a large Cradle Roll.

The Cradle Roll increase soon forced two big problems. The beginners had been meeting with the primaries in the basement. The program had naturally been for the older children. There was no room for expansion. The little children two-and-one-half to three years old began to come with their older brothers and sisters or parents. What could be done with them? There was no room or place for them.

The committee studied the building and decided that there was one room well adapted for the purpose, but this room was already occupied. There seemed no other place. So arrangements were made to care for the older groups somewhere else. This room was anything but attractive—horrid woodwork, dirty walls and a ragged matting for the floor. By securing the cooperation of others, the room was made a perfect dream for little children. The young fathers painted the walls and ceiling a light cream colour and the woodwork grey, and put in a new lighting system for dark days. The young mothers made unbleached muslin curtains for the windows, appliquing upon each curtain quaint kindergarten designs. The Ladies' Aid put in a new carpet for the floor. One young father took all the chairs and Ducoed them a light grey. His wife decorated them with bright blue designs. The Sunday school bought new kindergarten ta-

bles decorated in grey and blue. The school bought a small piano and ordered it finished from the factory in harmony with the colour scheme of the room. One end of the room was curtained off with a heavy blue curtain for the nursery or Cradle Roll class of little children under four years of age. This room was so beautiful and home-like that children in increasing numbers came and filled it to capacity. Even mothers who wanted to bring their children and who wanted to visit in this department could find no room. Thus, through the cooperation of parents, of school, of the Ladies' Aid and the church, a beautiful room, fully adapted for the teaching of little children was secured, fitted up, and filled to capacity with happy little ones.

When the beginners were taken out of the primary room, it seemed at first as if there would not be a large attendance. Further, the committee found that the children had been kept in the primary department up to the tenth year instead of the regular ages of six, seven and eight. Those nine years of age and over were put into the Junior Department. This room was repainted—cream for the walls and grey for the woodwork. This was done because the room was naturally dark. Six beautiful new cherry-wood tables of the proper height were secured so that each class had a table. Screens separated the classes. The chairs were all Ducoed a light robin-blue color and trimmed in gold. When the room had been made ready, a thoroughly trained superintendent and sufficient teachers and helpers were secured for that department.

At once the attendance began to increase and soon the room was full to capacity of loving hearted, wide awake, boys and girls learning of Jesus, their best Friend.

The next problem faced by the committee was the juniors. They had been partly organised, but they had no tables, no classrooms, not even screens between classes. Six tables were secured. The room was fitted up with pictures, and each class, separated by screens, had the equipment that was necessary to study the Bible and to do the correlated handwork called for by the lesson. In this department much stress was laid upon worship, upon memory work,—hymns and Scripture—upon handwork, upon Bible drills, and other things for active boys and girls. Above all, Jesus Christ as Friend became so real that very many, especially those who had passed their tenth and eleventh birthdays, accepted Jesus as their personal Savior and, after going through the pastor's instruction class, were received into the membership of the church.

The demonstration put on under the supervision of the committee on Christian education doubled the attendance of the children under twelve years of age, doubled the number of teachers and officers and greatly increased the effectiveness of the religious training given in the school. The committee then led the church to make a study of a new educational building where a much larger school could be cared for, where there could be separate classrooms for the primary and junior

class and where there could be provision for the social and physical development of the children. It was apparent that all of a child comes to Sunday school. Hence, any fully rounded program of Christian teaching must minister to the physical, the mental, the social and to the religious nurture of the pupil.

The committee carried its study into the field of youth and adult life. The things that were attempted and accomplished are told in other chapters of this book.

After making the Sunday school the very best possible agency for religious training, the committee came unanimously to absolute conviction that one hour on Sunday—make it the most wonderful and significant possible—one hour out of one hundred and sixty-eight hours in a week, is not sufficient for the religious training of children. So the Church adopted and carried through a Daily Vacation Bible School each summer and religious weekday classes, during the year, thus adding to the Sunday school training, two and three times as many hours of Christian training.

At first the idea of a Vacation Bible School seemed impossible. The Church had never done it before, and that was sufficient reason for some that they never would do it. Others said, "The children will not come." "Isn't it wicked to force children to go to school in the summer?" "The children will mar the seats, wear out the carpets and desecrate God's house."

"Can't get teachers." "Can't get the money."

But in The House of Friendship there were enough who had watched the demonstration in the Sunday school and were satisfied to try out an experiment in a Vacation School for four weeks.

The school was a tremendous success. Money enough was raised to pay every bill. A few teachers were employed as leaders and the rest were happy volunteers. The children came in large numbers. On the closing night all the children and parents voted unanimously for a school next year. Then, too, it was easy to form classes for weekday instruction; for the children were eager to come. Some good teachers and leaders had been discovered through the Vacation School. Through the example and effort of The House of Friendship, Vacation School and weekday classes of religion were adopted by other churches until it became a regular thing for every church to have a Vacation School every summer, either of its own or in connection with other near-by churches. It further developed that when the churches wanted weekday schools of religion, when they had a real program of study under trained and competent teachers, that cooperation was secured with the Board of Education whereby children were released from school upon request of their parents for instruction in religion in the churches or in separate buildings approved and provided by the churches.

The story of Robert will illustrate what friendship for children did in The House of Friendship:

Robert was ten years old. His parents had recently moved into the city. One day a boy next

door invited him to go to Sunday school with him next Sunday to The House of Friendship. He went. He liked the junior department and the kindly woman who had charge. The next Sunday he was back and with him his younger sister and brother.

Just before Christmas the pastor conducted a Decision Day in the school. Robert accepted Jesus as his personal Savior. During the week that followed, he attended every one of the six instruction classes which the pastor held each day right after public school. At the end of the week he went home and asked his mother if he could join the church.

"Robert, you are not old enough," she said.

"Yes, I am," the boy replied, "the pastor *says* I am."

"But, Robert," the mother went on, "you do not know what you are doing."

"Yes, I do," he rejoined. "If you do not believe it, ask me some questions."

The mother did so, and was convinced that her boy *did* know what he was doing. She went to the 'phone and called up the pastor. He came at once. She explained the matter to him, adding that she was willing for her boy to join the church.

Then the kindly pastor began to ask about her own religious life and that of the father. He found that both had been drifting. Before he left that day, he had the promise from the woman that she would talk with her husband, and that together, they would make it a subject of prayer whether

they, too, should not join the church with Robert. When Robert was received into the church, his father and mother came with him.

Robert had a cousin—a student at the Mount Hermon Boys' School. He was not a professing Christian. Other Christian students had tried to win him for Christ, but he was stubborn and would not yield. But when he heard that Robert had accepted Christ and joined the church, he, too, yielded his heart to Christ, and joined the student-church.

That winter the pastor wanted to hold a Sunday school in an outlying school house. Robert's father went with him and helped start the school. Later, he became a teacher in the home Sunday school, and a little later was made a deacon in The House of Friendship.

The next summer the first Vacation School was to be held. Of course, Robert and his brother and sister were eager to go. No one could be found to teach the older girls basketry. Robert's mother volunteered to help as she had had some normal college training. She proved to be an expert basket-maker and an excellent teacher. When Vacation School was over, she volunteered as a teacher in the junior department of the Sunday school. The next summer she had charge of all the handwork for seventy-five older girls in the Vacation School and, later, went out to promote, organise and conduct schools in other places. When it was necessary to secure a new superintendent of the junior de-

partment, Robert's mother was the one elected to that important position.

One evening, Gladys, a niece of Robert's parents, came with them to prayer-meeting. She attended regularly the services of the church; for she had found employment and was rooming with her uncle and aunt. After prayer-meeting one night, the pastor spoke to her about confessing Christ and joining the church. She was ready. A few days later she asked her pastor if Georgia could come at the same time?

"Who is Georgia?" the pastor asked.

"She is my sister," she replied. "She lives in the country at home."

"Can you arrange to bring her to my study for an interview?" asked the pastor.

"Certainly," the girl replied.

She brought her sister, whom she had won to Christ, to meet her pastor. She, too, was ready.

One day the pastor received a telephone call from Georgia. She wanted to know if Philip could be baptised at the same time she was? The pastor found that Philip was the young man to whom she was engaged. He arranged an interview. Georgia had, indeed, brought Philip to Jesus. He was ready.

Thus it was that at Easter-time, Gladys, Georgia and Philip were all received into the membership of The House of Friendship.

This is not all of the story. Robert had a cousin living in the neighbouring state. He was a preacher's son. He had had it rubbed into him about

being a preacher's son until he was ready to quit going to church. His father sent him to visit his uncle, Robert's father, during the summer vacation. He attended services at The House of Friendship. He saw the pastor's son teaching a Sunday school class. He asked the superintendent if he might have a class of boys while other teachers were on vacation? The request was granted. He did good work.

After vacation he returned home. He asked to have a Sunday school class in his father's church. The father, with a glad heart, arranged for him to have a class of boys.

At Christmas he again visited his uncle. He went almost immediately to the parsonage to see the pastor. His face was all aglow. He could hardly wait until he had been received before he joyfully said: "I went back and dad gave me a Sunday school class. I have been teaching every Sunday. And best of all, I have decided to be a preacher myself, like Dad."

All this came to pass because The House of Friendship had a program and a place for Robert, and because it was friendly to little children.

VI

FRIENDSHIP FOR YOUTH

IN The House of Friendship *youth* has a recognised place. The church rightly puts its emphasis where there is the greatest opportunity. Youth offers the most fruitful field for evangelism. Youth has much to offer the church—such as faith, enthusiasm, spirit of adventure, eagerness to learn and willingness to do. Youth can be trained for useful service. Youth has the capacity for consecration and self-sacrifice without which there can be no advance in Kingdom enterprises.

Was not Jesus Himself a young man? Did He not understand youth and have the point of view of youth? Were not the disciples of Jesus young men—about His own age, some a little younger and others a little older than Himself? Were not the early missionaries all young men when they ventured out upon their great program of preaching and teaching—Paul, Apollos, Timothy, Titus, Luke, Mark and Silas?

Into the hearts of young people God had often planted eternal truths and through them led His church into an ever expanding life of love and service. A young man named Jesus was the Founder of Christianity. A young rabbi, Saul of Tarsus, became the great missionary teacher to develop Christianity from a Jewish sect to a world-

wide religion. A young monk, Martin Luther, hearing the call *"the just shall live by faith"* started the Reformation. A young shoe cobbler, William Carey, with the map of the world in his shop and the heathen upon his heart went to India as a missionary and became the father of modern missions. Young students in Williams College, praying under the shelter of a haystack during a thunderstorm, started the interest of America in foreign missions. A young theological student in Andover Theological Seminary—Adoniram Judson —went to Burma and through his conversion to the Baptist faith, was the personality through whom the Baptist denomination began its organised work in foreign fields. A farmer-boy in England, who went to the city to make his fortune organised, with other young men, the first Young Men's Christian Association. A young pastor and his devoted wife organised in Portland, Maine, the first Christian Endeavour Society.

Because The House of Friendship knew the possibilities of Youth for Kingdom enterprises, because the church believed in its young people, trained them and used them in service, it took special pains to develop *friendship for youth.*

The Place to Begin. The House of Friendship began its program for youth with the children. Any church which would have a large group of consecrated young people must begin with the boys and girls. It is surprising how quickly childhood passes into youth. A church that has a large group of children will soon have an equally large group

of young people. A church that, today, has a wonderful group of young people but neglects the children, will soon come to the time when the young people will scatter to colleges, to business away from home or get married and go to other places to live. If, when the young people scatter there are no younger ones, there will soon be no young people. By developing a wonderful work with the children, The House of Friendship laid permanent foundations for effective work among its young people.

Cooperation of the House. The church also sought to enlist the cooperation of the parents, to help them understand their own young people and to work with the church in developing strong young Christians. When parents know the psychology of developing life and know how to anticipate the physical, social, intellectual and religious crisis of their children, they are far better parents. Love, happiness and understanding in the home helps immeasurably.

A certain University professor was asked to investigate the penal institutions in one of the Western states. In one institution there were three hundred and fifty boys, all under twenty-one years of age. He investigated the home life of every boy. To his amazement he found that not a single boy was from a *happy* home. Either the home was broken by divorce, separation or death, or if the parents were living together they were quarrelling like cats and dogs. *Not a single happy home!*

Attitude of the Older Members. In The House

of Friendship the church is not run by the older members for themselves. The young people are loved and treated with respect and confidence. The older members do not surround the young people with "Don't" nor do they treat them with suspicion, spying upon them to see what awful things they do. Nor do they regard them as children to be bossed around, told to keep quiet or allowed to do nothing. Youth has a place in the councils of the church, a representation upon its official boards and a voice in the planning of programs. The result is a healthy and beautiful spirit of friendship between young and old which makes it possible for each to benefit by the other.

Through the Eyes of Youth. In The House of Friendship the church seeks to view the whole question of its young people *through the eyes of youth.* This is done in four ways.

1. The pastor and his special committee on young people, sought to remember out of their own youth the problems, the difficulties and the crises through which they passed, to remember how they thought and felt and reacted when they were young.

2. They made a careful study of the best books of men and women who were in actual contact with youth and who were making a life study of youth.

3. They became students of youth themselves, spending much time with young people, talking with them, winning their confidences, listening to them and working with them.

4. They organised a council of young people for

their church and helped their young people to make a study of the world from the view point of Christian young people, to make life's choices upon the higher levels of life, to plan a program of study, of worship, of activity and of social life for all the young people of the church.

The Council of Young People. A survey of the church-life revealed several organisations at work for youth. These were in many cases overlapping and even competitive. While, on the other hand, many young people were not included in any of the organisations and every society and even all of them together, left whole blocks of human interest untouched. A council of youth was formed by asking every organisation dealing in any way with Youth in the church to select two of their best young people to act with other young people to form a council. Thus the Boy Scouts, the Girl Scouts, the intermediate society, the intermediate department of the church school, the Camp-Fire Girls, the World Wide Guilds, the Royal Ambassadors, the senior Young People's Society, the organised Bible classes, the various clubs, the high school and the young people's departments of the Church school, and the young people's choir each selected two representative young people. Then there were six young people chosen at large to represent the college group, those who were employed and the young married people. This council thus constituted, organised by the election of a few officers and began their work for all the young people of the church, reaching out through them to the

youth of their own community and of the world. This Council made a careful study of youth, supervised the organisations at work for and with young people and recommended courses of study and programs of activity. Thus the work for youth was initiated and carried out by the young people—a program of youth, by youth and for youth.

In the careful study of youth made cooperatively by the pastor and his committee on young people and the council of young people, four important facts were discovered which formed the basis of the young people's work as developed in The House of Friendship.

I. DIFFERENT PERIODS. In the period of youth, generally recognised as from the age of twelve through twenty-four, there are several distinct stages of development which require age group separation, trained leadership and special organisations or departments.

In the early years, the ages twelve to fourteen, corresponding to the junior high school age is the club or gang period and offers opportunity for Scout work—out of door activities, camping and physical development. A gymnasium, special rooms for scouting, a separate intermediate or junior high department in the Sunday school with trained leadership gave the largest results. During this period there is a great physical crises which must be frankly met and a Christian solution found. Here youth comes into possession of mature powers physically and must learn to use and control properly the new powers.

In the ages fifteen to seventeen, there is the high school period during which there comes the great social awakening when the boys become interested in the girls and the girls in the boys, and both are eager for good times and want their good times together. This is the great social crises of life. Here and now young people must learn how to live together simply, beautifully and helpfully. Loving, tactful leadership is necessary.

In the years eighteen to twenty-four, youth passes through a period of mental adjustment. Up to this time life has been accepted as handed down from the older people. Now youth begins to think things through for themselves and find for themselves an intelligent basis for their own life. Wise and sympathetic leadership is required.

This, too, is the mating period of life. How the young people need the faithful example of their parents and older Christians! Ideals of homemaking and Christian living, family traditions and family honour and pride all help to shape the destiny of these young people.

The House of Friendship found it no easy task to plan for the development of its youth through the various stages, to secure consecrated and trained leadership, to provide adequate rooms and equipment for the various departments and organisations. Nor was it an easy task to take any single young person through the successive stages of physical development, social awakening, mental adjustment and the mating experience. But to understand the young people, to look through their

eyes and see the crisis of life through which they were passing, to work with them in finding themselves—this to the church as well as to the young people themselves was a glorious adventure.

II. PROBLEMS OF YOUTH. Youth has its own peculiar problems. Looking through the eyes of Youth, The House of Friendship discovered four major problems which Youth must solve. In their order of importance to young people themselves, they are as follow:

a. *The Problem of Vocation.* What shall I do with my life? What shall I become? Youth must make its choice. All the future rests upon the choice.

The House of Friendship helped its young people to adopt the following Christian basis for finding and deciding upon life work:

"I will live my life under God for others rather than for myself; for the advancement of the Kingdom of God rather than for personal success.

"I will not drift into my life work, but I will do my utmost by prayer, by investigation, meditation and service, to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

"As I find it, I will prepare for it and follow it, under the leadership of Jesus Christ, wheresoever it takes me, cost what it may." *Purpose Pledge of the Life Service League of Baptist Young Peoples Union of America.*

b. *The Problem of Life's Companion.* To youth, the problem of sex is real and tremendous. In the successful solution of this problem lies the happiness of the individual—the joy of home-making and the prosperity and health of coming genera-

tions. In the wrong solution of this problem lies misery and ill health to the individual and ship wreck to home life. The House of Friendship provided ways for young people to meet each other and become acquainted in a wholesome manner under Christian surroundings. It encouraged parents to understand and to cooperate with the children in maintaining Christian ideals of home life and family traditions of clean and happy living.

c. *The Problem of Religion.* Youth is seeking for God. They want to know whether there is a personal God who loves and cares. They want to understand prayer and the possibility of communion with God. The House of Friendship sought to win its youth to a personal acceptance of Jesus Christ early in life, to surround them with Christian example and teaching, to help them to think through life and religion for themselves and to find a living faith for themselves. Opportunities were afforded for times of special reconsecration by the young people themselves. But most of all, the young people were given something to do for Jesus in helping others; for Jesus Himself said, "If any man is willing to *do,* he shall know." Thus the young people who lived as God's children came to know God as their Heavenly Father. Those who trusted Jesus as Savior and Lord and sought to do His will came to know His Divine power. Those who took the Bible and lived it as it told them, came to believe in the Bible as the inspired Word of God.

d. *The Problem of Living Together.* Even

Christian young people found it difficult to learn the art of living together happily and helpfully. They had to learn that this is an art which required painstaking study and constant practise. The lesson is never completely learned. The House of Friendship emphasised the importance of living the Jesus Way of Life every day of the week in all the relations of life.

III. THE PROGRAM FOR YOUTH. The program for youth is a four-fold program such as Jesus Himself lived in His youth. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52. In The House of Friendship this four-fold program was adopted and carried out. All the young people were taught to develop strong, clean, healthy bodies, to get a full education, to learn how to live with others and to develop a deep, genuine Christian life. It is true that the emphasis was not always the same. The general plan was to work with God when He was working and to develop in any single person or group of persons that in which the individual or group was weakest.

Thus it came to pass that with the period of early youth, greater emphasis was placed upon the physical—working with God when He was growing a body; in middle youth upon the social—working with God when He was awakening social living; in later youth upon the mental—working with God when He was developing brain power and habits and attitudes of thinking. Sometimes a boy would be clever in his studies but poorly developed

physically or socially. Such a lad would be helped to chart himself as a four-fold boy and to begin to make up in the places where he was deficient. A girl might be very athletic and socially inclined but poor in her studies. She would be helped to better her scholastic standing. But in every case each person and each group was led to see the place and the importance of being a genuine Christian, developing spiritual power and resources.

IV. THE CONTRIBUTION OF YOUTH. The House of Friendship in thus looking through the eyes of Youth and trying to understand Youth and to work with and for Youth, found that the young people responded to such treatment and made a significant contribution to the whole church.

The young people had faith to attempt the impossible. When the church faced any big problem in its program, the young people were willing to undertake great things for God and to expect great things from Him. This spirit overcame much of the pessimism and conservatism of some of the older members and made possible an ever expanding program of service.

Youth was filled with the spirit of adventure. It was willing to make changes, not for the sake of changes but for improving conditions. It was ready to begin something new and untried, such as departmental organisation in the Sunday school, Daily Vacation Bible Schools and week-day school of religion.

Youth was willing to do something. Was a pageant or drama needed? The young people were

ready. Was a survey of the neighbourhood necessary? The young people responded for service. Whatever the pastor or the church wanted to do that was for the good of the church, even if it involved plenty of hard work, the young people were for it. They had plenty of good ideas of their own and often did worth while things without anyone ever asking them.

Youth was eager to know. This made possible classes for leadership training, mission-study classes and Bible classes. This made possible a large delegation each year from the church in summer assemblies and camps where young people met in large numbers for fellowship, for inspiration and for leadership training.

Youth was happy. The joy and enthusiasm of the young people was contagious. The entire church responded to the happiness and contagious enthusiasm of the young people.

The young people were idealists. They believed in a Christ-like world. They believed that it was possible to make their world in which they lived, including their own town, their own church, their own homes—a better world. And what is more, they believed that they could make it a better world. *And they did!*

God's Call for Service. Some of these young people heard God's call for service and gave themselves for service in the ministry and the mission-field. They prepared themselves thoroughly for their sacred work—the church or friends in the church often helping them finance their way

through college and seminary. Thus from time to time some of the young people went to other places and to foreign lands carrying the glorious Gospel of the blessed Son of God. And ever as they went they carried with them the beautiful spirit of The House of Friendship. Nor were they ever forgotten in the prayer-life and in the thoughts and gifts of their home church.

VII

ORGANISED FRIENDSHIP

THE spirit of love in The House of Friendship naturally expressed itself in certain outward forms and organisations. Like all growth in living things, the expansion was from within. There was the divine life in the soul of believers; there was the spirit of the Master in the hearts of the members. Naturally these Christians sought to be Christ-like themselves, to have a Christ-like church, a Christ-like community and a Christ-like world. Their motto was:

> *"*"We believe in a Christ-like world;*
> *We know nothing better,*
> *We will be content with nothing less."*

Thus the meetings of the church, whether held for business, for worship, for education or for social purposes were all conducted in the spirit of Christ. It was natural that there should be eliminated those factors which often disturb and disrupt the councils of men. It also came to pass that the church organised itself so as to make the spirit of friendship regnant in all its activities. While it sought to meet the needs of its day, with the organisation programs and methods adapted to its day and generation, it sought to motivate all its

* This motto was used by the Northern Baptist Convention in 1929. It was taken from the Jerusalem Conference in 1928.

work with love and friendship so truly characteristic of Jesus Himself. Thus, motivated by friendship, the church found many simple concrete and effective ways by which it could express its love—not only among its own members but also to those living in their own community and even unto the uttermost parts of the world.

The Pastor. In the House of Friendship the pastor was the administrative head of the local church. Every organisation must head up in some one person—if not in the pastor, then in some other person or persons. If such a condition should arise, there is division and strife. The pastor is not the church "boss," nor is he to do all the work; but for administrative purposes he is the head of the local organisation. As an organiser it is his high duty to see that the various organisations and departments of the church are properly set up and are functioning in the life of the church for the purpose for which they were established. As an administrator, it is his privilege to see that each branch of the local church is doing its own task efficiently and at the same time cooperatively, for the good of the whole church. In this way the church is exalted and every department, while seeking to develop its own branch of work to the highest efficiency, is deeply concerned that the whole body should be exalted.

As the leader, the pastor constantly sought to develop for the whole church and in every department an atmosphere of love and good cheer. Of course, he did not try to do everything himself.

That would break him and at the same time rob others of the privilege of doing things for which they were well qualified. Hence, one of his great tasks was the discovery of men and women with peculiar aptitudes for special things. These people often needed further training and almost always they needed someone to believe in them, to stand by helpfully with real encouragement. Thus it came to pass that the pastor's usefulness was greatly increased by the number of trained people who were able and willing to assume certain features of the church program. The official meetings were a delight to pastor and officers because of the progress that the church was making and because all problems were faced prayerfully, courageously and constructively. In such an atmosphere of confidence, goodwill and cooperation, pastor and church officers planned and worked together for the good of all.

As the shepherd of the flock, the pastor loved to visit in the homes to comfort them in sorrow, to pray in sickness, to counsel in emergencies, to encourage in Christian living and to be their friend. This part of his work, while very taxing, was made easier by the thoughtfulness of the people in providing him with an automobile and by the joy of the people and their appreciation whenever he did render any service in any home. His people kept him informed about any who were sick, any who needed special pastoral care, and particularly any strangers or any who were seeking Christ. From time to time the pastor and his family were invited

to the homes as guests. Whenever this happened, the ties of friendship were knit a little closer.

Nor did the people become peevish or critical, if the pastor did not come as often as they wished. They recognised the tremendous task of pastoral oversight over several hundred families. If there was any special need they telephoned for their pastor and he was with them at once. On the other hand, the women of the church and the deacons organised to do much of the routine calling.

As their preacher and teacher it became increasingly a joy to the pastor to lead the service of worship and to teach them the Jesus Way of Life. *A church can do anything that it wants to do.* The House of Friendship wanted to know more about God, more about the Bible, more about Jesus, more about the progress of Christianity in the world and more about the application of the teachings of Jesus to all life. The spirit of friendship created an atmosphere in which it was a delight to worship, to study and to practise. The people came with glad hearts to worship God and to be fed with the Bread of Life. The pastor, meeting his people in all the services of the church, responding to their love and eagerness to know and to do, was inspired by God and by the people to preach and to teach with power.

As the representative of the church in its larger life, in cooperation with other churches, with its own denomination and other denominations, and with all civic and philanthropic movements of his own community, the pastor of The House of

Friendship sought to carry into all these relations the spirit of friendship. Hence, this pastor and this church were loved and respected and honoured far and wide. The influence of the pastor of The House of Friendship was far reaching.

Deacons and Deaconesses. In The House of Friendship the deacons stood next to the pastor in importance and in service. They were chosen, not because they looked and acted pious, but because they had shown something of the spirit and character of Jesus, and were friendly and knew how to work with others. They were not chosen for life but for a period of years and, having served for a definite period of years, they were not eligible for reelection for a year. In this manner, provision was made for the natural infusion of new blood, nor did it happen that all the deacons were old men. There was naturally, a place for men of maturity and fine Christian character which comes with age. But there was also a place for young and middle aged men of proven character and ability.

There was one deacon for every fifty members of the church. The entire parish of the church was divided into districts of fifty members with a deacon in charge. Associated with a deacon for each district was a deaconess. In this manner, every member was under the personal supervision of a deacon and a deaconess. Sickness, trouble, lack of interest, new members, and removals were all cared for by the deacons and deaconesses. This close follow-up of every member kept the member-

ship live and active. Cottage prayer-meetings were held and district socials encouraged. This close personal, friendly contact with every home and every member became one of the outstanding features of The House of Friendship.

The deacons formed with the pastor, a cabinet which met at least once a month, and oftener when needed, to consider the spiritual life of the church. Every important act of the church was first considered carefully and prayerfully before being presented to the church.

Finances. The House of Friendship solved its financial problems by teaching and practising stewardship. Each member was taught the principle of stewardship—that all one's property, time and talents belong to God and that they are all to be used for His glory, and that a strict accounting must be rendered to the Owner for the use made of His property, and that some fair, proportionate return should be made to the Owner for the use of His possessions. It seemed that at least a tenth belonged to God and should be given to Him.

Each year the church conducted an every member canvass. First a budget would be carefully prepared, covering the anticipated expenses of the church and a generous share for missions. Each member was informed through letters as to the full financial needs and obligations of the church. Then there was a public meeting at which every one could ask questions or present objections. The budget as adopted by the church became the basis of appeal for financial support. An every member

canvass committee was appointed. This committee selected ten team leaders with five or six good helpers for each team. The entire membership of the church was divided by districts and assigned to the various teams. On Thursday evening they met at the church at a supper. Final instructions were given. Each canvasser made his or her own pledge, both for current expense and for missions. Then they went out as friendly visitors to the homes to talk up their church and to secure from every member his or her pledge. It was far more than a campaign to raise money. Misunderstandings were straightened out, mistakes were corrected and in some cases new members were secured.

On Sunday night a partial report was made to the church and on Monday evening there was a "victory supper" at the church of all the canvassers, when full reports were made.

After the pledges had been made, the Trustees who were the finance committee arranged for a financial secretary to keep the records. Each person who had pledged was given a package of duplex envelopes so that the gifts might be paid on the first day of every week. At the end of every quarter, statements were sent out by the secretary, showing the record of giving of each contributor for the past three months. All who had pledged and paid in full were put on an honour roll. The amount of the pledge was not given but everyone who had pledged and paid in full were on the honour roll.

Giving was a part of the worship program of the church. It was easily proven that great spiritual as well as material blessings came to the church and to the individual who honoured God in tithes and offerings. It was also very evident that Jesus was right when He said, "Where your treasure is, there will your heart be also." People became increasingly interested in the church and its work when God's plan of stewardship was accepted and followed. The man who practises stewardship cannot be an indifferent church member.

Ushers. An Association of Ushers was organised in The House of Friendship. These men not only were present to do the usual duties of ushers, but they also studied the art of ushering. They learned how to greet people, to be courteous to the stranger, to dress the auditorium so that the congregation was evenly distributed—not crowding the back seats and leaving a great block of empty seats in front or at the side. They watched the ventilation and the physical comforts of the people. They did their work graciously and so tactfully that the church gained a name for the decorum of its worshippers. Little did people dream that the ushers were largely responsible for the physical comfort of the worshippers.

Watch-Out Committee and Guest-Book. In various parts of the church people who had a gift for friendship were asked to watch out for any strangers or to note the absence of any regular attendant. These friendly people met the strangers in their section, asked them to sign the Church

Guest Book, introduced them to the pastor and to a few members of the church.

Sick Committee. Cooperating with the deacons and deaconesses, there was a sick committee made up of those members of the church who knew how to bring love, cheer and Christian hope into a sick room. Often flowers were sent to the shut-ins and to the sick. Every Sunday evening the flowers which had been in God's house were sent to the homes of the aged, the sick or shut-ins. Some of the older members and shut-ins carried out the idea of sending comforting letters or post-cards to the sick and sorrowing.

In any church where there are many new members it is increasingly hard for the people to know each other. The House of Friendship planned a series of church socials—one each month for the distinct purpose of getting acquainted with each other. They were not money-making socials. Indeed, the church had an item in its budget to help defray the cost of these. A representative social committee planned out the year's program of socials including such events as "Reception to the Pastor and Wife on his Anniversary," "Father and Son's Banquet," "Mother and Daughter's Luncheon," "Men's Night," "Hallowe'en and Valentine Socials," "Reception to all Students in High School and College," "Christmas Parties," "Annual Church Supper," "Annual Sunday School Banquet," "Picnic," "Annual Reception to New Members," etc.

Thus the various age groups and organisations

of the church were enlisted and social life provided for them.

Recognition of Anniversaries. The House of Friendship sought to recognise significant anniversaries in its own history and also outstanding anniversaries among its members. Each year the anniversary of the organisation of the church was observed. Whenever any member had an outstanding anniversary in his or her life, the church shared in the joy. Whenever any member received special recognition for distinguished service, the church shared in the honour.

Cooperation With Other Churches. The House of Friendship cooperated with its own denomination in its great program and with the church of other faiths in its own community for the common good of the Kingdom of God. It learned these lessons in comity: No church can live to itself. Anything that helps one church, helps all. Anything that hurts one church, hurts all. Whenever other churches of its own faith and order or other churches of other denominations in its own community prosper, then it is easier to build up the local organisation. As other churches fail or do poor work, to that extent it will be harder for the local church. No church can possibly live unto itself and no church can die unto itself. Members of The House of Friendship became active participants in all lines of social service and community betterment.

The House of Friendship sought not only to have an ideal of friendship but to organise the

simple, every-day affairs of its church life so as to put into practise the art of friendship. There is no doubt of the success of such a program. Of course, not everyone cooperated at first, nor did anyone keep to this program all the time. Christians are very human. It is easy to want to be a friend but actually to pay the price and be a friend is hard. The House of Friendship is a beautiful name for a church, but to make and keep a church a house of friendship requires years of patient Christ-like living and serving.

Love begets love. Friendship begets friendship. A friendly church makes friendly Christians. Friendly Christians make Christianity attractive and livable. A program of friendship sets many people to work. Not all can preach, or pray or do great things for Jesus. Everybody can be a friend to another. Love never faileth. Thus it came to pass that The House of Friendship did awaken love in the hearts of many; it did enlist many in different forms of organised friendship; it did set many people to work and did an untold amount of good in its day and generation, in its own community and unto the uttermost parts of the world.

VIII

EVANGELISM THROUGH FRIENDSHIP

THE House of Friendship is an evangelistic church. It believes in Jesus Christ as the all-sufficient Savior of the world. He is exalted in all His attractiveness, simplicity and power. Those who accept Him and who experience His transforming power in their lives tell others of their new found release, power, pardon, peace and love. At almost every Communion service new members are welcomed. In this atmosphere of love, of expectancy and of Christian testimony, it is easy to win people to a personal acceptance of Jesus Christ as Savior and Lord, and into active fellowship and service in His Church.

Three types of evangelistic effort are used:

I. EVANGELISM THROUGH THE REGULAR WORK OF THE CHURCH.

All the regular services of the church are conducted with the double purpose of deepening the spiritual life of those who are already members and of winning others to an open acceptance of Jesus and His Way of Life. Hence, the services of worship, the educational classes, the devotional meetings and even the social meetings are often the occasion for people to make their choice of the Christian Way of Life. The pastor, the deacons,

the Sunday school teachers through personal endeavour are constantly seeking and saving the lost.

II. EDUCATIONAL EVANGELISM.

All true evangelism is based upon Christian education. Any person must know who Jesus is before he accepts Him as Savior. Anyone must know the Jesus Way of Life before he can adopt it for himself. Those who would become Christ-like in character and service must constantly study and practise the teachings of the Master. All who have accepted Jesus must be taught the Christian Way of Life, must be trained in the Word of God, in the study of Christian Missions, in Stewardship and in effective Christian service. Christian education takes those who are *good* and by training makes them *good for something*.

The House of Friendship exalts its Sunday school. It has proven that its school can increase in attendance, because there are many people not in any church school and many who really are looking for a good school for themselves and their children. The chief way to increase attendance is by improving the school, its worship, its equipment, its organisation and administration, its teaching staff, its curriculum and its educational output. For every new member enrolled in any department of the school, a new member for the church can be secured on the average in two years.

The Sunday school thus becomes a most important factor, if not the most important factor, in evangelism. In the school it is possible to secure

in regular attendance for religious instruction under favourable conditions, more unconverted people and more unchurched persons than in any other religious service in the church. In the school the pupils are of the age and under the influences by which it is easiest to win them to an acceptance of Jesus Christ and a growth in Christ-like character and service. Under the wise and consecrated influence of teachers in cooperation with parents and the pastor, many were led into the Christian life in their youth.

From a careful study, The House of Friendship has discovered that while all youth is open to the Gospel there are periods or seasons in the unfolding life when God's Spirit is very active and when the soul of youth is very responsive to the Divine call.

THERE ARE FOUR DISTINCT SEASONS OF THE SOUL.

1. *Around the Ninth Year.* For the child that has a good home, Christian parents and a well organised spiritual Sunday school there is often a simple and natural acceptance of Jesus as early as eight, nine or ten years of age. This is not to be over-emphasised. Surely children of this early age are not to be subjected to high-pressure, emotional, adult evangelism. They respond to the love of God and the friendship of Jesus as naturally as a rose bud opens into beauty when placed in a warm, sunny room. When children of tender years thus turn simply and beautifully to God, the experience is to be welcomed and treasured like the first flowers of springtime.

2. *Around the Twelfth Year.* Every boy and girl around the twelfth year is distinctly and positively religious. How old was Jesus when He went to Jerusalem with His parents and had His first great religious experience in the temple? It is easy to put the Christian content into this religious awakening. This is the high mark of conversion. More people accept Christ and join the Church in this period than at any other time of life. The reason for this is very simple. The boy of twelve or the girl of twelve is soon, or so soon in many cases, to be endowed with the powers and responsibilities of adult manhood or womanhood. God awakens the soul first. It is God's marvellous way of safe guarding the growing life. *God would Christianise the body with all its marvellous powers.*

3. *Around the Fifteenth Year.* Many young people pass through a valley experience around thirteen or fourteen years of age. In the period of rapid physical growth there may be a time when the physical is so dominant that the intellectual, the social and even the religious side of life is in the background. But as a boy or girl comes to the time of full physical stature, there is a remarkable social awakening. Preceding and accompanying the period of social awakening there is often a very decided religious awakening. Young people of this age take great interest in their church. This is the next biggest opportunity to win for Christ. This is the time of all times to secure a decision for Jesus and His Way of Life. If such a decision has been

secured earlier, this is the time to expect and to plan for a reconsecration of life.

The reason for this religious awakening is very plain. Along with social awakening comes religion for the distinct purpose of *"Christianising the social living of youth."* It is highly important that all young people should learn the difficult art of *living together in a social world.* It is most important that they learn the Jesus Way of Living Together.

4. *Around the Eighteenth Year.* This is the period of great mental development. Young people are finishing high school, entering college or beginning life's work. It is a period of great intellectual interest. Reason comes to the front and would rule the life. Religious interest is keen. But religion, like everything else, must be thought through. No longer will youth accept anything because they have been so taught by parents, professors or an older generation. Each generation must think through its own problems and find its own faith. It is true that the early teaching helps mightily and that tactful and consecrated parents, teachers and friends are a tremendous help. Nevertheless, youth claims the right to think and to decide for itself.

It is very plain, the place of religion in this period. God awakens the soul in this period of adjustment in order that *the brain power of youth may be Christianised.* Not only physical bodies and social life should be Christian but the powers of the mind, the habit and attitudes of thinking should be Christian.

A young person who thus comes to maturity in

The House of Friendship with a body whose habits and powers are Christian, with social living that is Christian and with brain power dedicated to the service of mankind, such a person has a character that will stand the strain of temptation and the storms of life and will render a constructive Christian service to the world in his or her day and generation.

ORGANISED FOR EVANGELISM. In its Sunday school, the church has an organisation already set up to win the pupils to Christ and to train them for effective Christian service. Each teacher is chosen because of special qualifications and training to teach any given age. Thus the teacher who is dealing with youth in any of its unfolding processes knows what God is doing in that age period and therefore adapts his or her program to the need of the pupil. Each teacher has, therefore, an understanding heart and works with God to win every scholar in his class to a personal acceptance of Jesus and to a symmetric four-fold Christian life.

Each teacher is the evangelist for his or her own class. The House of Friendship asks each teacher to do five important things for each member of his or her own class.

1. *Know the Pupil.* Know his home life by frequent visits into the home. Know the school life and the special friends of each pupil. Know whether each member of the class is a professing Christian, a member of the church or growing naturally into the Christian life.

2. *Pray Daily for Each Scholar by Name.* Knowing the pupil, the teacher becomes a daily intercessor for each boy or girl in his or her class. This makes necessary frequent visits to the home and most careful preparation of the study lesson for each Sunday.

3. *A Personal Interview.* Each teacher is instructed to watch carefully for any signs of religious awakening and interest. Especially during the seasons of the soul experiences does the teacher watch for signs of the Spirit's leading. Then a personal interview is sought when the teacher and one scholar are alone, face to face with each other in the holy presence of God to lead that soul to an intelligent and full acceptance of Jesus as Savior.

4. *Cooperation in the Evangelistic Program of the Church.* Every year The House of Friendship adopts an evangelistic program for the year. Special days like Christmas, Easter and Children's Day are celebrated by bringing the members of the school face to face with Jesus Christ. Sometimes a Decision Day is observed. Sometimes the pastor has special instruction classes. Sometimes the church plans for the baptism and reception of new members upon certain special occasions. The teachers always cooperate with the church and the pastor in their Evangelistic program.

5. *Follow All the Way Through.* The teacher who wins a scholar to Christ follows the new member all the way through. He arranges for a conference with the pastor, for baptism, the first Communion and the Hand of Fellowship. He explains

the meaning of stewardship, of worship, of prayer and of Daily Bible Reading and leads the scholar to adopt them.

Thus in The House of Friendship the Sunday school is constantly increasing in attendance and every year there flows into the membership of the church from the school a fine new group of consecrated and trained members.

III. EVANGELISM THROUGH FRIENDLY VISITATION.

The third method of Evangelism adopted and used by the House of Friendship is *Evangelism through friendly visitation.* The first method of regular church evangelism secures the children of Christian homes and those who are naturally attracted by the regular established and orderly services of worship. Evangelism through the Sunday school enlists youth for Jesus Christ. Evangelism through friendly visitation sends the members out two by two into the community to seek and to save the lost. This method is especially fruitful in winning adults and in reviving the cold and indifferent.

Four things are absolutely necessary for a successful campaign of friendly visitation evangelism:

1. An accurate list of people to be called on.
2. A selected group of people who will make the friendly visits.
3. A limited period during which the visits are to be made.
4. A time and place each day to make reports and secure new assignments.

The Prospect List. The parish of any church

is much larger than the actual membership. This is notably true in The House of Friendship. Every day that the pastor is making pastoral calls he discovers through contacts with the homes many relatives and friends and neighbours who are not attached to any other church and who through the spirit of friendship have been attracted to his church and would welcome a call from someone in the church. Every funeral, every wedding and every baptism widens the influence of the pastor and opens homes to the church. The deacons, the deaconesses, the sick committee and the regular members of the church in their calling frequently discover new scholars for the Sunday school and new members for the church. One friendly mother, though tied at home with the care of little children, was able to interest fifteen people in her neighbourhood in her church.

Every Sunday there are strangers who attend the services of worship or the Church school of The House of Friendship. Every week new faces are seen in the various organisations and activities of the church. Friendship found a way to become acquainted with the strangers, to secure their home address and to call upon them in their homes.

In cooperation with other churches The House of Friendship made a careful and complete survey of its entire neighbourhood. This was done regularly once a year so as to discover every unchurched child, young person or adult.

A careful study of the church roll, the Sunday school membership and the roster of members of

all the organisations and departments of the church revealed many others who should become members of the church. Any parent whose child was in the Church school or any department of the church, any child whose parents were members, any member of any family where some of the family were connected with the church, all these names were carefully selected and placed upon cards with full instruction for the use of the visitors in the visitation campaign.

An interesting fact was brought out by this form of evangelism, namely that the larger the number of people who join the church the larger the prospect list became, because a new member at once became a worker and often added scores of names of new prospects to the list through his or her connections—family, neighbourhood or business.

Every prospect was listed on a card with accurate address and such information as would be helpful to a visitor making a call. This responsibility list covers those who should bring their letters from another church, those who should be reclaimed and those who should be won to a personal acceptance of Jesus Christ and membership into the church through confession of faith and baptism.

Friendly Visitors. Not everyone will become a friendly visitor. In every church there are some who will volunteer and there are many others who will do the work of friendly visitation if they are asked and if they are given some training. It is better to send the visitors out two by two. Then it

becomes a conference with the prospect. Each one's faith and prayers will help the other. For a campaign, it was found that each team could make fifteen to twenty calls during a week of visitation. These visitors need some simple instruction for their work. They go as representatives of their church, as friendly visitors, they are not to argue but to have a friendly visit with their prospect about the Savior and the church. It usually requires several lessons before the visitors are ready to go out as representatives of the church to bring the attractive Christ in an attractive manner, representing The House of Friendship in a true spirit of friendship.

The Campaign of Friendly Visitation. The church decided upon a given time for its campaign of evangelism through friendly visitation. The names of the people to be called upon had been carefully prepared. The people who were to do the calling had signed up definitely for certain nights, so that the pastor knew of a certainty who would go out each evening and whether or not an auto was available for each team. During the week of visitation the church eliminated all other services and activities of the church. Instead of inviting the people to the church, the church went out two by two to the people in their homes.

The first meeting was on Sunday afternoon. Each team of two secured from the pastor an envelope containing the names of eight people. Eight names were given each team because often some of the people are not home. That Sunday afternoon

and evening the visitors made their calls. Sunday evening all cards were returned to the pastor at the church, including those who had been won, those who had been called upon with a report of the call, and those who had not yet been called on.

Monday evening all the visitors met at supper at six o'clock. Each team reported on its work. Some had won people for the Christ, others had secured the promise to bring letters or to renew allegiance with the church. In every case the visitors had been well received and reported great joy in the work. After the reports and a season of prayer, the workers received their assignment cards from the pastor and went out to make more friendly calls. That evening the cards all came back to the church, so that the pastor could make up the assignments for the following night. Thus it was that for six days they met for supper, made their reports, received their assignments and went out in a spirit of friendship to win for Christ and the church.

That week twenty teams went out each day. Three hundred homes were called upon and seventy-five signed up to join the church.

Conserving Results. In The House of Friendship all new members were carefully instructed and faithfully watched over for a period of at least a year. Each new member was given a booklet which outlined the constitution of the church and gave the fundamental things for which the church stood. All children and young people were asked to join an instruction class, conducted by the pastor.

Each new member was asked to promise faithfully to perform six Christian duties:

1. To attend regularly the service of worship at least once each Sunday, unless prevented by circumstances of health or employment over which he or she had no control.

2. To make a pledge to the church for current expenses and another for missions and to pay the same regularly through the duplex envelopes provided by the church.

3. To take an active part in at least one of the activities of the church. Each new member was helped to select that department or organisation where he or she would be the most interested and for which he had some talent.

4. To live an honest to goodness Christian life in the home, at work, at play, seven days a week all through life.

5. To win someone else to Jesus and the church.

6. To be a friendly Christian.

To help the new Christians develop these six important duties, the church appointed for each member as he joined the church a reliable member of the church to act as the friend and helper to the new member, standing by, explaining anything that was not clear, straightening out all petty misunderstandings, following up immediately if absent from church or remiss in any of the special six duties as outlined above. Thus in the church there was one special friend whose major business it was to see that the new member under his charge should catch the real spirit and significance of the

church, should understand its teachings and should be motivated by its friendship.

Won through friendship each member was built up through friendship into Christ-like character and service, and in turn thrust out to win and develop others through the transforming power of friendship.

IX

THE ART OF LIVING TOGETHER AS FRIENDS

IT was one thing to have a beautiful ideal of friendship; it was another to realise or even approach unto that ideal in actual life. It was easy to adopt the name, The House of Friendship, but to make the church a place of friendship to all people,—young and old, rich and poor, learned and ignorant, foreign and native-born—required years of endeavour and much Christ-like living.

A native Christian woman from China in speaking at a convention gave the right interpretation when she said: "Jesus called us friends—not servants nor slaves. A slave always walks behind his Master. A friend walks by his side. When Jesus called us friends He bade us step up along side of Him and walk with Him. Those, therefore, that walk side by side with Jesus must walk side by side with each other. As Christians, all are equally friends with Him."

In the early days of the experiment of making the church a real house of friendship, a study was made of the influences and forces which militate against the success of the church. Certain churches were studied covering several generations of Christians. All the churches in certain areas were carefully investigated. It was found that the greatest

enemy of the church was within—in open quarrels between families, between factions, between churches of the same or different denominations. Whenever a church passes through a period of controversy there is always a loss of spiritual life, of members, of effective service. It matters not what they quarrelled about—the preacher, the janitor, the choir, the dishes in the Ladies Aid cupboard, theology, official positions—whenever a church becomes un-Christian in its attitude and conduct, it suffers loss. The worst penalty is the loss of the respect and confidence of the community, a loss in spiritual power, and the loss, in many cases, of a whole generation of young people. Youth will not stay in a quarrelling atmosphere, whether it be the home or the church. They know that it is contrary to the teachings and life of Jesus.

Nothing from outside can really hurt the Church. The gates of hell shall not prevail against it. Persecution, financial depression, shifting population, materialism and unbelief—these may make the work harder but they cannot permanently hurt the Church of the living God. But whenever the Church itself becomes divided or develops un-Christian practises or attitudes, then weakness, uneffectiveness and decline always follow.

The House of Friendship resolved, therefore, to settle all its difficulties in the spirit of Christ, to avoid all contentions and controversies and to seek through prayer to find and to follow the will of Christ in all things.

To do this the church studied and practised the gentle art of living together as friends. The hardest and most important art for anyone to learn is the art of getting along with other people. This means putting Christ first, others second and self last. This requires constant study and practise. Nor is the lesson ever learned. Children need to learn to live together in a world of childhood under adult and parental guidance. But when childhood has passed into youth, the lessons must be continued; for a child may learn to live in a world of childhood and fail in the world of youth.

Youth must learn the art of living together in its world of growth and adjustment. Each new development requires new adjustment. Scouts must learn to live upon their honour as Scouts. Young people in the period of social awakening must learn how to get along with other people. Students going to college must adjust themselves to the customs and traditions of school life. Young people entering the employ of another must learn the art of living in this new relation. While those who enter upon the joys, privileges and responsibilities of married life must learn to live together in home life.

So all through life the lesson is never learned. When the children come into the home, when they develop personality and selfhood of their own, when they marry and make homes of their own, all these require new adjustments to life.

Even old people cannot presuppose that they are fully versed in the art of living with others. Age has its problems, too. Nor will the lesson learned

in childhood, youth or maturity suffice for life in its declining days. To grow old gracefully, to keep touch with youth and yet not rob youth of its chance, to give up places of importance and trust to others without resentment or bitterness, to bear cheerfully the creeping infirmities of age—these things require the finest of grace and do not come without study and effort. An aged saint of God made this his daily prayer: "O God, make me easy to live with."

However, though each age group must study the art of living together for itself, there are five simple, but important lessons for every person to learn and to practise under the guiding hand of God, as he seeks to reproduce the spirit and character of Jesus in his own life and in his relation to others. These five lessons are as follow:

1. *Guard the Thought World.* Think rightly about others. He who would live happy and helpfully with others must think well of others. The thought world is the only world that is all one's own. In the thought world a man may think anything he wills about any person. But whatever he thinks will invariably show in attitude and act toward the individual.

St. Paul understood this when he gave the Philippian Church this message:

> "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."—PHIL. 4:8.

Any Christian who guards his thought life has

gone a long way toward living with others happily, helpfully and peacefully.

2. *Speak Well of Others.* The person who sees good in others and speaks of it, is a comfortable person to associate with. The person who sees something wrong in everybody and everything is not helpful; for the thought persists, "What does he see wrong in me and is he telling that to others!"

"There is so much of good in the worst of us,
And so much of bad in the best of us,
That it does not behoove any of us,
To speak ill of the rest of us."

In speaking ill of another, some deliberately lie, others criticise, and still others just repeat some choice bit of gossip. The worst thing about a lie when told is that some people are sure to believe it as the truth. The truthful person is much easier to live with than the liar. Jesus condemns criticism unsparingly when He says in the Sermon on the Mount:

"Judge not that you may not be judged yourselves: for as you judge so you will be judged. . . . And the measure you deal out to others will be dealt out to yourself. Why do you see the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first and then you will see properly how to take the splinter out of your brother's eye."—MATT. 7:1-5. (Moffatt.)

Criticism one of another as usually practised never does any good. It is sure to come back in full measure upon the head of the person who indulges in it. It seldom helps the person or the

institution because it is not given in the right spirit and is often partial, unjust, malicious or even false. Criticism is a sure reflection of the person's own self. It is a true mirror of the person's own life. The person who indulges in criticism reveals his own heart more than the flaws of another. Criticism hurts the person or the institution against whom it is directed. A *whispering campaign* has destroyed many a home, many a church and wrecked the happiness of many a man or woman. Criticism grows like a weed in rich soil. It crowds out nobler things and makes the critic increasingly unhappy. Those who would live together happily must avoid the spirit of criticism as they would avoid rank poison.

Then there is gossip—how people love to gossip! It is all the recreation that some people seem to have. What harm can come from it! Where did it ever do any good? Surely it has no place in The House of Friendship. A few gossips in a church can keep people out of the church, drive members away from the church, and hurt the progress of the kingdom. Paul writes:

> "We all make many a slip, but whoever avoids slips of speech is a perfect man; he can bridle the whole of the body as well as the tongue. . . . The tongue proves a very world of mischief among our members, staining the whole of the body."—JAMES 3:2,6. (Moffatt.)

3. *Do Good to Others.* It is said of Jesus that He went about doing good. He who would be a follower of Jesus must learn to live a life of unselfish service for others. It is a notable fact that a

person never likes another to whom he has done an injury or an injustice. On the other hand, he who does an act of unselfish kindness or service to another always likes that person.

Benjamin Franklin had a great philosophy of life, and part of it was this: Whenever anyone disliked him, held a grudge against him or was hostile to him, he would try to get that person to do him a kindness, lend him a book, give him a ride, or do some little service for him. Thus, instead of trying to pay the person back in kind, or to get even with him, Franklin tried to get the man to do him a favour; and when once he began to do something for the worthy Benjamin, he lost his grudge or hostility.

It is always true that we love the person or the institution that we do something for. The mother who does the most for her children is the mother who loves her children best. Is not this the reason why an invalid or cripple child holds such a tender place in the affection of a parent? On the other hand, it is not the child whose parents do the most for it who loves the parents best, but the child who has learned the lesson of doing something for the parents and the home. Invariably the boy that had to help support the parents and keep the home together loves them most.

The man who loves his country most is not the one who has benefited most from it, but the man who has defended it and has worked for it. Is not this the reason why true patriots always love their country?

The boy who is most loyal to college is not the

one who has the most valuable scholarship and has had the most done for him, but the boy who has done something for the glory of his college.

So, also, the man who loves his church or his Lord most is the one who has done the most for them, or made the greatest sacrifice in their behalf. Is not this the reason why the real workers in any church are the loyal, dependable workers? Is not this the secret of the joy of the minister and the missionary?

4. *Appreciation.* The person who is easy to live with is one who has developed the beautiful art of appreciation. As a well known educator said in writing to a young minister who had spoken acceptably before his school, "No one is beyond the appreciation of being appreciated."

In every person there is some lovely traits of character. In every circumstance there may be something beautiful or pleasant. Even the clouds have their silver lining and the sunset the glorious colours of the setting orb of day. Oh, to have eyes to see beauty! Ears to hear music! Hearts to feel love!

How much it means to a child to receive a word of approval or praise from a parent! How young people respond to the goodwill and trust of older people! How age longs for kindly words from the younger generation! The lonely (and there are so many lonely ones) wait for the well-known knock of a neighbour or a friend. The sick are helped by the cheery smile, the friendly letter or the loving gift of flowers or fruit from those who care.

In The House of Friendship, pastor and people

learned together the art of appreciation. One day the Sunday school officers and teachers were meeting for their monthly worker's conference. The superintendent had given much of time, of money and of consecration to the work of the school. Just as he rose to conduct the business session, the assistant superintendent presented him with a basket of flowers as a token of love and appreciation from all his teachers and co-workers, reading, as he did so, this poem:

"If with pleasure you are viewing any work a man is doing,
If you like him, or you love him tell him now.
Don't withhold your approbation 'till the parson makes oration
As he lies with snowy lilies on his brow;
For no matter how you shout it, he won't really care about it
He won't know how many tear drops you have shed.
If you think some praise is due him, now's the time to slip it to him;
For he cannot read his tombstone when he's dead.

More than fame and more than money is the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor and it makes you stronger, braver,
And it gives you heart and spirit to the end.
If he earns your praise, bestow it; if you like him, let him know it,
Let the words of true encouragement be said.
Do not wait 'till life is over and he's underneath the clover
For he cannot read his tombstone when he's dead."

"Our Sunday School," the assistant superintendent concluded, "believes in 'doing it now,' and our slogan is 'Say it with flowers.' In behalf of all the

teachers and workers present, I present this token of esteem to our esteemed superintendent."

5. *Courtesy.* In a great mercantile store in Chicago every employee is trained in the art of courtesy. Every person who enters the store is treated with the utmost consideration whether he buys or not. There is an atmosphere of refinement and culture about the place. If this is a good policy for a store, how much more for a church!

Long ago the writer of the Book of Proverbs said: "A soft answer turneth away wrath, but grievous words stir up anger." In the English room of Colgate University there is this motto:

"These are the evidences of good education:—
The correct use of the mother tongue.
Refined and gentle manners.
The power and habit of reflection.
The power of growth.
The power to do."

"*Refined and gentle manners.*" That is the spirit which The House of Friendship sought to live, worship and work together.

6. *Love That Never Faileth.* Long ago Paul wrote to the Church in Corinth. It was sadly divided by factions. Immorality had appeared among the members. Some were very sorely perplexed over eating meat offered to idols. The Lord's Supper had been degraded. Fanaticism had broken out in the form of speaking with tongues. To each of the problems Paul addresses himself in the marvellous message in the first twelve chapters of his first letter to the Church at Corinth. Then

in the wonderful thirteenth chapter, he gives one permanent solution to every problem in the Corinthian Church:

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own is not provoked, taketh not account of evil; rejoiceth not in unrighteousness but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part and we prophesy in part; but when that which is perfect is come, that which is in part will be done away. When I was a child I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love."—I Cor. 13. (Am. Stand. Vers.)

In the House of Friendship the members studied the art of living together as friends. They sought to think good one of the other, to speak well of every person, to do good to all, especially those of the household of faith, to be appreciative of all, to be Christians in speech and manner, but, above all, to obey the teachings of Jesus when He said: *"Love one another."*

X

ETERNAL FRIENDS THROUGH WORLD FRIENDSHIP

MINNIE HURLBURT sat in her humble home ironing. She was a cripple, sitting all day long in a wheel-chair, earning her living and that of her widowed mother, by doing plain sewing and ironing. Her pastor loved to call on Minnie, because she was always cheerful and deeply interested in the church. But her special interest was in missions. She loved to hear of the triumphs of the Gospel in foreign lands. She was an ardent reader of the missionary magazine and of her denominational paper.

One Sunday a missionary from Burma visited The House of Friendship. It was the great privilege of the pastor to have the missionary as the guest of the parsonage. As they were talking about the morning service and the interest of the church in the message of the missionary, the pastor told him about Minnie and her interest in foreign missions. "I want to see Minnie," the missionary said. "Could we call there this afternoon?"

What an afternoon it was for the little cripple! How her eyes glowed as the missionary told of his work among the Karens of Burma!

Wheeling her chair to the sideboard, she reached

in and found her purse. Going to the side of the missionary she handed him two dollars.

"Take this as a special gift from me to your people," she said.

She explained that she was a tither and gave one-tenth of all she earned to the Lord, so that she always had something in the Lord's box for her church and for missions.

"More than a year ago I did some sewing for a lady," she said. "She did not pay me then. I waited a long time and had concluded that I would never receive it. Yesterday she sent me a letter enclosing the two dollars—the amount of my bill. I had looked upon it as lost. The good Lord has sent it to me so that I might have it to give as a special gift for your work. Take the money—it is only a little—but I shall be praying for you and your people in Burma."

The missionary was deeply touched. He knew how large a gift Minnie had made. He thought of the poor woman whom Jesus saw casting her gift into the treasury. Then very quietly and earnestly he said: "Minnie, you are making for yourself eternal friends."

"What do you mean?" she asked. "I need friends, but how can my two dollars make for me *eternal* friends?"

The missionary took from his pocket his New Testament and read these words of the Master: "Make for yourself friends by means of the mammon of unrighteousness, that when it [money]

fail you, they may receive you into eternal habitations." Luke 16:9.

"You are making eternal friends by means of your money," the missionary went on. "Some day your money will be no longer any use to you, but in heaven you will be greeted by friends. A Burmese woman will come to you and thank you, and tell you that through you she is now enjoying the glory of heaven. One after another people of other nations and languages will come to you with smiling faces, thanking you and calling you friend. When you wonder what it all means and how they know you, then they will tell you that because of your gift for missions they came to know and to love the Savior. Minnie, you will have many eternal friends which you have made through your money whom you do not know, but who will meet you and greet you above."

The room was very quiet. A beautiful smile lighted Minnie's face. When the pastor and the missionary had prayed, they went home. But Minnie never forgot her eternal friends. She kept making money and more friends through her giving, until, one day, the blessed Lord took her home to meet and enjoy her eternal friends in the Better Land.

That night, the pastor told the church of Minnie and her eternal friends, and missions had a different place in the church ever afterwards. The missionary side of the weekly envelope was not forgotten.

Eternal friends!

Eternal friends through the use of money!

Eternal friends who will welcome us into eternal habitations!

One prayer-meeting night a dark-eyed, black-haired, black-bearded Russian came to The House of Friendship. He told of the persecutions of the Christians in Russia. In broken English he told of his journey to that community because some people from Russia were living and working there. He was looking for a place where he could hold services for the people in their native language. He asked for the use of the prayer-meeting room. Russian families came. Many were converted. They were deeply religious and worked for the salvation of others. Those who wished to join the church became members of The House of Friendship. When their members had increased to more than a hundred, the church interested other churches and the mission society of the city to help them erect a mission building. Years passed by. Many were saved who moved to other places and some went back to Russia. Several of the young people entered the Christian ministry among Russians in America. Other years passed by. The children of these early Christians went to the American schools. Some of them went to College. In the course of years these young American Christians became active in the Mother Church, not as foreigners but as Christians in The House of Friendship.

The spirit of the Mother Church led the Russian

Mission to open its building to the Italians who lived in large numbers around the building, and also to a Negro group. Thus the mission itself became a house of brotherhood for other nations.

Starting with the thought of their church as a House of Friendship, pastor and people came to see the missionary enterprise in terms of *world-friendship.* The world is becoming one great neighbourhood through the medium of transportation, of the radio, of the newspaper. It is no longer possible for one nation to isolate itself from the other. For good or for ill we are bound together in one great brotherhood. How necessary it becomes that World Friendship should become not only a dream of a prophet but an actual reality in our world today.

To do its part in bringing about World Friendship, The House of Friendship did far more than give money.

I. *It Studied World Friendship.* Into every family in the church there was placed by the church itself out of its treasury, a copy of the missionary magazine of the church. The young people's societies, the missionary societies and the Sunday school classes used it for missionary stories and information.

The pastor often called special attention to outstanding events in the Missionary enterprise. He would sometimes say: "We read the Acts of the Apostles, and it is well that we do, but we should also become acquainted with the 'Modern Acts of the Apostles'."

Mission-study classes and missionary reading-courses were conducted each year by the World Wide Guild, the Women's Missionary Societies, the Young People's Societies and the Men's Brotherhood.

II. *Prayer for World Friendship.* The House of Friendship believed in prayer. The pastor prayed for the missionaries of the Cross. The church members in the prayer-meeting, in their private devotions and at the family altar prayed for their representatives in foreign lands. Even the little children asked God to bless the missionaries.

One dear old man whose life was a benediction and who had power with God in prayer, when he became an invalid and could no longer go to his accustomed place of worship, used to take the missionary magazine and pray one by one for the dear missionaries. Later when he could not sleep well at night, he would lie in his bed thinking of the missionaries whom he knew and pray for them by name.

III. *One of their own Members an Ambassador of Friendship in Foreign Lands.*

One day the Sunday school superintendent read a letter from a missionary in New York City who wanted to build a memorial church to his father, Adoniram Judson, the great missionary to Burma. He asked the Sunday school children to help by each giving ten cents to buy a brick. Each one who bought a brick would be given a certificate to that effect. A boy heard the letter read. He had just ten cents. He gave it to buy a brick in the

Memorial Church. When the certificate came, his mother framed it and hung it in his room. As soon as he could read he spelled out the name J- U- D- S- O- N. He asked his mother about Judson. She told him stories of the great missionary. Later he secured a biography of his life and read it. When he was old enough he decided to become a doctor and be a medical missionary. And when he was ready to go he was sent to the very station where Judson had worked.

IV. *Christ the Hope of the World.*

The House of Friendship believes that Christ is the hope of the world. Through His teachings and His way of life, the nations of the world can learn to live together in peace. Because there are many peoples who do not know Him and have not adopted His way of life the House of Friendship would continue to *Share Christ with the World,* until peace shall take the place of war, hate give way to love, misunderstandings and suspicions to mutual understandings and trust, and thus the whole world become "A HOUSE OF FRIENDSHIP."

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